THE

RESTORATION OF THE JEWS,

THE

CRISIS OF ALL NATIONS;

OR, AN

ARRANGEMENT

OF THE

SCRIPTURE PROPHECIES,

WHICH RELATE TO THE

RESTORATION OF THE JEWS,

AND TO SOME OF THE

MOST INTERESTING CIRCUMSTANCES WHICH ARE TO ACCOMPANY AND DISTINGUISH THAT IMPORTANT EVENT;

WITH

ILLUSTRATIONS AND REMARKS

DRAWN FROM

THE PRESENT SITUATION AND APPARENT TENDENCIES OF THINGS,

BOTH IN

CHRISTIAN AND MAHOMEDAN COUNTRIES

BY J. BICHENO, M. A.

"Neither the Prophecies concerning the Gentiles, nor thoſe concerning the Jews, "have yet received their full and entire completion."

Br. NEWTON.

"The Reſtoration of the Jews may be expected to have the greateſt effect in "alarming mankind, and opening their eyes. This will be ſuch an accompliſhment "of the Prophecies as will vindicate them from all cavil."

Dr. HARTLEY.

LONDON:

PRINTED BY BYE AND LAW, ST. JOHN'S SQUARE, CLERKENWELL; AND

SOLD BY JOHNSON, ST. PAUL'S CHURCH-YARD; MATTHEWS, STRAND; KNOTT, LOMBARD-STREET; BRASH AND REID, GLASGOW; OGLE, EDINBURGH; JAMES, WINE-STREET, BRISTOL; GREGORY AND NICHOLSON, CAMBRIDGE; FULLER, NEWBURY; AND HAZARD, BATH.

1800.

[*PRICE TWO SHILLINGS AND SIXPENCE.*]

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It has been thought neceſſary, in the following attempt, to lay (particularly at the entrance) a ſtrong foundation of Scripture authority. To ſome, a number of ſcripture quotations may read heavy; but ſolidity and uſefulneſs are not to be ſacrificed to fancied elegance and amuſement.

The inquiry here purſued is of great importance, and appears to be intimately connected with preſent tranſactions, and the fate of nations; more ſo than any are aware of who have not well conſidered it: as the reader, I think, will ſoon perceive, if he have patience to read with half the attention which the ſubject, at the preſent moment, in a particular manner, deſerves.

That the great Diſpoſer of all things may awaken mankind from their fatal inattention to his awful providential judgments which are in the world, and, to that end, render uſeful this little effort made to ſerve them, is the ſincere prayer of the

AUTHOR.

NEWBURY, Jan. 14, 1800.

INTRODUCTION.

OF all the ſubjects which divine inſpiration preſents to the attention of mankind, what is ſo intereſting as the doctrine of the *coming* and *kingdom* of Jeſus Chriſt! It involves every thing which is important to accountable creatures; every thing which is precious to Chriſtians. This is a hope in which all Chriſtians, however divided in their ſentiments on abſtruſer ſubjects, are united and agreed.

But, though we all believe the promiſe which aſſures us that, in like manner as the Saviour aſcended to heaven, ſo he ſhall come again*;" and although this promiſe is conſtantly in our mouths, yet, how few ſeem to be looking for this bleſſed hope, and glorious appearing of the great God, and our Saviour Jeſus Chriſt, as becomes their character as Chriſtians, or as might be expected from the infinite intereſt which we have in this awful event! Moſt ſeem to trifle with that ſolemn charge, which the Saviour, when about to leave the world and go to his Father, left with his diſciples:—"*Watch*, for ye know not at what hour your Lord doth come. And what I ſay unto you, I ſay unto all, *watch*."

The early Chriſtians, not underſtanding thoſe prophecies which ſpeak of a long ſeaſon of apoſtacy and corruption, lived in conſtant expectation of the ſpeedy *coming* of their Lord. But, age ſucceeding age, and this promiſed *coming* being ſtill delayed, the ardour of expectation has died away, and no events, however portentous, ſeem ſufficient to rouſe the ſleeping church. If Chriſtians have not entirely given up their hopes, yet the generality ſeem, at leaſt, to refer them to ſome very diſtant age; and, if any one is induced from "the Signs of the Times" to conclude that the promiſed event is near, and will venture to avow his ſentiments, he muſt be content to be ſtigmatized as a viſionary enthuſiaſt; and this not only by the ſcoffing infidel, but by thoſe who have the ſame Lord, the ſame faith, the ſame baptiſm†. "While the bridegroom tarried, they all ſlumbered and ſlept‡.—As the days of Noe were, ſo ſhall alſo the coming of the Son of man be§."

And is the *coming* of Jeſus Chriſt an event big with infinite conſequences? Then all thoſe events, which are to be intimately

* Acts i. 11. † Eph. iv. 5. ‡ Matth. xxv. 5. § xxiv. 37.

connected with this, become deeply intereſting too; and to be inattentive to theſe, or cold and indifferent in our inquiries reſpecting them, eſpecially in times like the preſent, is criminal apathy.

That ſome little time previous to the appearance of the Meſſiah, for the purpoſe of conſummating the work which he has received from his Father to do, there will be ſome remarkable occurrences in Providence, that will afford to attentive Chriſtians ſufficient warning of his near approach, is certain; for otherwiſe there would be no propriety in what he ſaid to his diſciples in his intereſting diſcourſe on mount Olivet *; "And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh. And he ſpake to them a parable, Behold the fig-tree and all the trees, when they now ſhoot forth, ye ſee and know of your ownſelves, that ſummer is now nigh at hand; ſo likewiſe ye when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand †."

The things here referred to, are thoſe calamitous and awful commotions of nations, ſingular and vaſt in their degree, extent and conſequences, which are to take place at the time, when "the times of the Gentiles ſhall be fulfilled;" that is, when an utter end ſhall be put to all that power and authority which has been inimical to the church of God, and ſubverſive of the peace and well-being of mankind; when "the iron and the clay, the braſs, and the ſilver and the gold," of the great image, "ſhall be broken to pieces together," and become "like the chaff of the ſummer threſhing-floor, and the kingdom ſhall be the Lord's;" or, as it is in Dan. vii. 22. "when the ſaints ſhall poſſeſs the kingdom."

The proximate ſigns of the coming of Jeſus Chriſt being nigh at hand, marked out in the ſcripture prophecies, appear eſpecially to be, *the fall of the tenth part* of the antichriſtian *city*; that is, a ſtupendous revolution in one of the ten kingdoms of the beaſt's empire—A ſeries of awful calamities commencing from the æra of this revolution, in the progreſs of which, the papal hierarchy, and all eccleſiaſtical uſurpation and corruption, under every form, papal and proteſtant, will periſh—The kingdoms which have given their power to the beaſt will be revolutionized—The power of the Turks will be overturned—And, in the midſt of theſe confuſions, troubles and revolutions, the Jews will be put in motion, and return to take poſſeſſion of their ancient country.

Of all theſe ſingular and aſtoniſhing events which the prophecies have taught us to look for, and to conſider as the ſigns of our

* See what the author has advanced to prove, that the latter part of this diſcourſe relates to the laſt days, in his *Word in Seaſon*.

† The good biſhop of Cheſter ſeems of a quite different opinion, and has urged upon his clergy, in his late admired charge, a very contrary ſentiment. He thinks that little or nothing is to be learnt from comparing paſſing events with the prophecies; for, "the objects are there preſented to the view in ſo indiſtinct a form, that the moſt penetrating eye can *ſee men* only *as trees*."

Lord's near approach, there is no one which will be more calculated to ſtrike the attention of mankind, and ſo little liable to be miſunderſtood, as the Reſtoration of the Jewiſh people, and their after converſion. This will be ſuch an illuſtrious fulfilment of prophecy; ſuch a manifeſt proof of a divine interpoſition, and will be attended with ſo many remarkable circumſtances, that, whilſt it will give the moſt deadly blow to infidelity, it will, with irreſiſtible force, command the ſerious attention of all true Chriſtians.

How near the Reſtoration of the Jews may be, is impoſſible to ſay. There are certainly many exiſting circumſtances in the world, and many ſingular appearances in the face of things, which are calculated to awaken a ſuſpicion that it may not be very far off; and a ſerious attention to the ſubject, eſpecially by a cloſe and candid examination of thoſe ſcripture prophecies which are ſuppoſed to relate to it, is becoming more and more the duty of every conſiderate man, and moſt of all of thoſe whoſe time and talents are, profeſſedly, more immediately conſecrated to the moral and religious inſtruction of mankind. Theſe are our watchmen: if they fail to give us warning, we periſh. Better would it be to be unneceſſarily alarmed a hundred times, by the illuſions of timidity, than be ſuffered to ſleep in quiet at the fatal moment; and criminal indeed are thoſe who mock and trifle, when, from the ſtation which they occupy, and the obligations they have laid themſelves under, they ought, in a ſeaſon ſo alarming as the preſent, to be unuſually ſerious, doubly watchful, and to devote themſelves to the moſt profound reſearch.

It is well obſerved by a late intelligent writer *, that "There "are ſubjects, which to contemplate with what is called philoſo- "phic indifference, infallibly indicates a want of feeling, and a "ſufficiency of diſcernment; betrays the inconteſtible marks of "an unnatural inſenſibility to the beſt intereſts of mankind, and "a blind diſregard to their own moſt important concerns and "ultimate deſtination. Prophecy and revelation are doubtleſs "deſerving of being ranked in this claſs of ſubjects."

Prophecy is one of the main pillars on which the evidence of divine revelation reſts; and is the more important, becauſe, unlike to ſome other proofs of the inſpiration of the ſcriptures, it acquires additional ſtrength by time. And is every part of ſacred prophecy, at all times, deſerving of ſerious conſideration? There are ſeaſons in which ſome particular prophecies become eſpecially intereſting, and claim a more than ordinary attention. Such, at this time, are thoſe which relate to the Jews, and to their future deſtination; and the deſign of the preſent publication is, particularly, to ſtir up the public attention to thoſe prophecies which relate to the reſtoration of this ſingular people in the latter days, and to prepare the minds of my countrymen for the appearance of that event, ſhould it take place in the preſent age, as I think

* Author of Illuſtrations of Prophecy, p. 571.

it will. Thoſe whoſe opinions are governed by the fleeting appearances of the moment, may think that the aſpect of things, at preſent, is leſs favourable to the hopes of the Jews than it was ſome months ago; but thoſe who attend moſt to the complicated providences of God are affected the leaſt by momentary appearances. "He that obſerveth the wind ſhall not ſow; and he that regardeth the clouds ſhall not reap."

The ſeed of Abraham, from the beginning to the preſent time, have been a remarkable people, and evidently choſen and ſet apart by God for ſpecial purpoſes, to be a people for himſelf to ſhew forth his praiſe. Their whole hiſtory illuſtrates that promiſe of God made to Iſrael by Moſes in Exod. vi. 7. "I will take you to me for a people, and I will be to you a God." Nor was the covenant which God made with them to be in force for a ſhort period, but it was to be an "everlaſting covenant;" and he promiſed that although for their ſins he might hide his face from them for a moment, yet, ſtill, with everlaſting kindneſs he would have mercy on them; and that the mountains ſhould depart, and the hills be removed, but his loving-kindneſs ſhould not depart from them, nor the covenant of his peace be removed *. And that the Apoſtle *Paul* believed, that although his countrymen had incurred the diſpleaſure of God, and brought upon themſelves his judgments, on account of their unbelief and multiplied crimes, yet, that they were not caſt off for ever, is plain to every one who reads with attention the *eleventh* chapter to the Romans.

God's judgments, it is true, have come upon this people to the uttermoſt. They have fallen by the edge of the ſword, and been led away captive into all nations, that all things written by Moſes and the prophets might be fulfilled, yet the Apoſtle aſſures us that the time will come, "when all Iſrael ſhall be ſaved, as it is written, there ſhall come out of Zion the deliverer, and ſhall turn away ungodlineſs from Jacob." And Jeſus Chriſt himſelf, whilſt denouncing the judgments which were to come upon them, and the long captivity they were to endure, gives aſſurance of their redemption, when "the times of the Gentiles ſhall be fulfilled †."

For what *particular* purpoſes God hath, as by a continued miracle, preſerved the Jews a diſtinct people, ſo that, different from what has happened to all other conquered nations, though ſcattered, hated and perſecuted, more than any people upon earth, they have yet tenaciouſly adhered to their religion and rites, gloried in their deſpiſed deſcent, and continued unmingled with the nations among which God has ſifted them, is not for us to ſay. But, doubtleſs, they are preſerved for very important ends; ends worthy of that wonderful interpoſition of Providence which has

* Iſa. liv. † Luke xxi. 24.

been ſo conſpicuous in the ſtrange and various fortunes which have attended them *.

It is worth while, then, to look attentively into our ſacred records, to ſee what may be learnt reſpecting the future deſtiny of this remarkable people. Their prophets, and ours, have ſaid much on this intereſting ſubject. What they have ſaid of the blindneſs which has happened to them, and of the long captivity which was to be the conſequence of their crimes, has been fulfilled; and this may be conſidered as a complete aſſurance and certain pledge that what they have ſaid of their reſtoration and future glory will alſo, in due time, have its full accompliſhment.

And that the prophecies which we ſhall review, did not refer, ultimately, or in their full ſenſe, at leaſt, to the partial return from Babylon, is evident from this, that the ſame things are propheſied of by the prophets who lived after that reſtoration, as well as by thoſe who lived before it; and in the *New Teſtament*, as well as in the *Old*; and ſuch bleſſings are promiſed, and ſuch a ſtate of holineſs, peace and proſperity aſſured, as no one, who knows any thing of the Jewiſh hiſtory, can ſuppoſe to have been at all realized in any age; unleſs thoſe who adopt the allegogorizing (or, as it is quaintly called, the *ſpiritualizing*) ſcheme, by which ſcripture is made to ſpeak every thing but its plain, literal meaning.

Nor is there any thing in the preſent ſtate of the Jewiſh people, or in the appearance of things in general, which ſhould make it hard to believe, not only that they will *ſometime* be reſtored, but that they may be reſtored *ſoon*. That, whenever it happens, great oppoſition will be made to it, cannot be doubted, becauſe the word of God teaches us to expect it; but this forms no objection. It will only be the occaſion, in the awful diſpenſations of Providence, of daſhing their enemies to pieces, and of bringing glory to God, their Redeemer.

As has been already obſerved, whenever, and by whatever means, this reſtoration takes place, it will be ſuch an illuſtrious fulfilment of prophecy (and eſpecially their after converſion) and attended with ſuch extraordinary circumſtances, that it cannot fail of forcibly ſtriking the attention, and deeply affecting the minds of all ſerious Chriſtians; nor, indeed, of making a great noiſe throughout the whole civilized world. And ſuch an acceſſion will be made

* "The hiſtory of the Jews," ſays Baſnage (p. 465) "offers to the public view "an object worthy of admiration; and the greateſt prodigy imaginable is, the pre- "ſervation of the Jewiſh nation in the midſt of all the calamities they have run "through for ſeventeen hundred years. The buſh of Moſes ſurrounded with flames, "has always burnt without conſuming. The Jews have been driven from all places "of the world, which has only ſerved to diſperſe them in all the parts of the uni- "verſe. They have from age to age run through miſery and perſecution, and torrents "of their own blood. They ſtill live in ſpight of the diſgrace and hatred that at- "tends them in all places, whilſt nothing remains of the greateſt monarchies but the "name."

to the evidences of the truth of divine revelation, that, though the ungodly part of mankind may ſee little or nothing in it, and although thoſe blind guides of the nations who will oppoſe this reſtoration and re-ſettlement of God's ancient people, in their own land, will, as a puniſhment for their own ſins, and of the ſins of the people over whom they rule, and who ſuffer themſelves to be deceived and miſled by them, be hardened in their unbelief, and be permitted to purſue their own mad ſchemes, in oppoſition to the providence of God; yet, great numbers who heretofore may have been too inattentive will be properly affected by what they witneſs; will have their eyes opened to ſee the dangerous ſituation into which the miſguided, infatuated nations have brought themſelves; will have their weak and wavering faith eſtabliſhed, and encreaſe the number of Chriſt's genuine diſciples.

May our country, in that day, be preſerved from forming thoſe alliances with the deſtroyers of the earth, and from purſuing thoſe mad ſchemes of pride, ambition and covetouſneſs, which would fill up the meaſure of our folly and our crimes, and infallibly bring upon us the wrath of heaven! Thus would be realized, in our puniſhments, the miſeries of Tyre. "Thou waſt repleniſhed and made very glorious in the midſt of the ſeas. Thy rowers have brought thee into great waters: the eaſt wind hath broken thee in the midſt of the ſea. Thy riches and thy fairs, thy merchandiſe, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandiſe, and all thy men of war that are in thee, and in all thy company which is in the midſt of thee, ſhall fall into the midſt of the ſeas, in the day of thy ruin.—All the inhabitants of the iſles ſhall be aſtoniſhed at thee, and their kings ſhall be ſore afraid; they ſhall be troubled in their countenance." —All their hopes ſhall fail them when thou art fallen, O Tyre; and when ſo great power and riches are ſunk in the midſt of the ſeas.—"The merchants among the people ſhall hiſs at thee, thou ſhalt be a terror, and never ſhalt be any more."—What a leſſon for the corrupted, proud, and imperious nations of modern times*!

Let no one think that this expectation of the future reſtoration of the Jews is a notion taken up by a few obſcure individuals of the preſent day, whoſe fancies are heated by the extraordinary occurrences of the times. It has been the fixed opinion of the brighteſt luminaries of the Chriſtian church in all ages, and of all countries, as might eaſily be ſhewn by quotations without end. I ſhall content myſelf with a few from the writings of our own countrymen, whoſe ſentiments on ſubjects like this (however

* See Ezek. xxvii. xxviii.—Quere, Whether the prophet is not, in theſe two chapters, under the names of Tyre and Sidon, deſcribing the characters, and fall, of ſome of the maritime nations in the latter days, about the time of the return of the Jews? The laſt three verſes of the prophecy would incline one to conclude that it is ſo.

various their ideas on ſome other religious queſtions may be) will always be held in reſpect by chriſtians of all denominations.

Mr. Lowth, in his Comment on Iſa. xi. 11. ſays, "I take "this part of the chapter from the *tenth* verſe onward, to foretel "thoſe glorious times of the church which ſhall be uſhered in "by the reſtoration of the *Jewiſh* nation; when they ſhall em- "brace the goſpel, and be reſtored to their own country from "the ſeveral diſperſions where they are ſcattered. This re- "markable ſcene of providence is plainly foretold by moſt of "the prophets of the Old Teſtament, and by St. Paul in the "New." Here the reader will obſerve that Mr. Lowth has taken up the notion common to moſt writers on this ſubject, viz. that the Jews are to be converted before their reſtoration; but which we ſhall hereafter find to be ill-founded.

"The ſounding of the ſeventh trumpet," ſays Mr. Whiſton, in his Eſſay on Rev. p. 76, 312, "is for the reſtoration of the "Jews, and for the pouring out the ſeven vials, or laſt plagues, "upon the remains of the beaſt's kingdom." And Dr. Doddridge, in his Comment on Rom. xi. 12, note *a*, makes the following obſervation. "So many of the prophecies of the Old "Teſtament do evidently refer to the reduction of the Jews "into their own land, as the people of the Meſſiah, that I can "by no means doubt of the certainty of that event. Compare "Iſa. xxvii. 12, 13. Ezek. xi. 17—21. Chap. xx. 34—44. "Chap. xxxiv. 13, 14. xxxv. 25—29. Chap. xxxvi. 24—28. "Chap. xxxvii. 21—28. Amos ix. 14, 15. Ob. ver. 17. Mich. "vii. 14, 15. Zech. xiv. 10, 11. Hoſ. i. 10, 11. And the "wonderful preſervation of them, as a diſtinct people, thus far, "not only leaves a poſſibility of this great event, but encourages "our hope of it. When it ſhall be accompliſhed, it will be ſo "unparalleled, as neceſſarily to excite a general attention, and "to fix upon mens minds ſuch an almoſt irreſiſtible demonſtra- "tion, both of the *Old*, and of the *New Teſtament revelation*, as "will probably captivate the minds of many thouſands of Deiſts, "in countries profeſſedly Chriſtian, (of which, under ſuch *corrupt* "*eſtabliſhments* as generally prevail, there will, of courſe, be in- "creaſing multitudes;) nor will this only captivate their under- "ſtanding, but will have the greateſt tendency to awaken a ſenſe "of true religion in their hearts; and this will be a means of "propagating the goſpel, with an amazing velocity, in Pagan "and Mahometan countries, which probably had been evange- "lized long ago, had genuine Chriſtianity prevailed in thoſe who "have made a profeſſion, and God knows, for the moſt part, a "very ſcandalous profeſſion, of its forms."

"That the Jews," ſays Dr. Prieſtley, "ſhall return to their "own country about the time of the commencement of the "millennium; that they ſhall poſſeſs it many years in peace, and

" be a very flouriſhing nation, ſeem to be very diſtinctly foretold " in many prophecies of the Old Teſtament *."

The following is found in Sir J. Newton's Obſervations upon the Prophecies.—" The Iſraelites in the days of the ancient " prophets, when the ten tribes were led into captivity, expected " a double return; and that at the firſt the Jews ſhould build a " new temple inferior to Solomon's, until the time of that age " ſhould be fulfilled; and afterwards they ſhould return from all " places of their captivity, and build Jeruſalem and the temple " glorioufly, Tobit xiv. 4, 5, 6; and to expreſs the glory and " excellence of this city, it is figuratively ſaid to be built of pre- " cious ſtones, Tobit xiii. 16, 17, 18. Iſa. liv. 11, 12. Rev. xi. " and called the *New Jeruſalem*, the *Heavenly Jeruſalem*, the *Holy* " *City*, the *Lamb's Wife*, the *City of the Great King*, the *City into* " *which the kings of the earth do bring their glory and honour*. Now " while ſuch a return from captivity was the expectation of " Iſrael, even before the times of *Daniel*, I know not why *Daniel* " ſhould omit it in his prophecy. This part of the prophecy " being therefore not yet fulfilled, I ſhall not attempt a particu- " lar interpretation of it, but content myſelf with obſerving, " that as the Seventy, and the *ſixty-two weeks*, were *Jewiſh* weeks, " ending with ſabbatical years; ſo the *ſeven weeks* are the com- " paſs of a *Jubilee*, and begin and end with actions proper for a " *Jubilee*, and of the higheſt nature for which a *Jubilee* can be " kept: and that ſince *the commandment to return and build* Jeru- " ſalem precedes the *Meſſiah the Prince* forty-nine years, it " may perhaps come forth not from the *Jews* themſelves, but " from ſome other kingdom friendly to them, and precede their " return from captivity, and give occaſion to it; and laſtly, that " this rebuilding of *Jeruſalem* and the waſte places of *Judah* " is predicted in Micah vii. 11. Amos ix. 11, 14. Ezek. xxxvi. " 33, 35, 36, 38. Iſa. liv. 3, 11, 12. lv. 12. lxi. 4. lxv. 18, 21, " 22. and Tobit xiv. 5. and that the return from captivity and " coming of the *Meſſiah* and his kingdom are deſcribed in Daniel " vii. Rev. xix. Acts i. Mat. xxiv. Joel iii. Ezek. xxxvi. " xxxvii. Iſa. lx. lxii. lxiii. lxv. and lxvi. and many other places " of ſcripture. The manner I know not. Let time be the in- " terpreter †."

I ſhall now tranſcribe from the valuable work of Biſhop Newton on the Prophecies —" The preſervation of the Jews is really " one of the moſt ſignal and illuſtrious acts of divine providence. " They are diſperſed among all nations, and yet they are not " confounded with any. The drops of rain which fall, nay, the " great rivers which flow into the ocean, are ſoon mingled and " loſt in that immenſe body of waters: and the ſame in all human " probability would have been the fate of the Jews; they would

* Inſtitutes of Nat. and Rev. Rel. Vol. II. p. 420.
† P. 132—134.

" have been mingled and loſt in the common maſs of mankind;
" but on the contrary they flow into all parts of the world, mix
" with all nations, and yet keep ſeparate from all. They ſtill
" live as a diſtinct people, and yet they no where live according
" to their own laws, no where elect their own magiſtrates, no
" where enjoy the full exerciſe of their religion. Their ſolemn
" feaſts and ſacrifices are limited to one certain place, and that
" hath been now for many ages in the hands of ſtrangers and
" aliens, who will not ſuffer them to come thither. No people
" have continued ſo long unmixed as they have done, not only of
" thoſe who have ſent forth colonies into foreign countries, but
" even of thoſe who have abided in their own country. The
" northern nations have come in ſwarms into the more ſouthern
" parts of Europe; but where are they now to be diſcerned and
" diſtinguiſhed? The Gauls went forth in great bodies to ſeek
" their fortune in foreign parts; but what traces or footſteps of
" them are now remaining any where? In France who can ſepa-
" rate the race of the ancient Gauls from the various other peo-
" ple, who from time to time have ſettled there? In Spain who
" can diſtinguiſh exactly between the firſt poſſeſſors, the Spa-
" niards, and the Goths, and the Moors, who conquered and
" kept poſſeſſion of the country for ſome ages? In England who
" can pretend to ſay with certainty which families are derived
" from the ancient Britons, and which from the Romans, or
" Saxons, or Danes, or Normans? The moſt ancient and ho-
" nourable pedigrees can be traced up only to a certain period,
" and beyond that there is nothing but conjecture and uncer-
" tainty, obſcurity and ignorance: but the Jews can go up higher
" than any nation; they can even deduce their pedigree from
" the beginning of the world. They may not know from what
" particular tribe or family they are deſcended, but they know
" certainly that they all ſprung from the ſtock of Abraham. And
" yet the contempt with which they have been treated, and the
" hardſhips which they have undergone in almoſt all countries,
" ſhould, one would think, have made them deſirous to forget or
" renounce their original; but they profeſs it, they glory in it:
" and after ſo many wars, maſſacres, and perſecutions, they ſtill
" ſubſiſt, they ſtill are very numerous; and what but a ſuperna-
" tural power could have preſerved them in ſuch a manner as
" none other nation upon earth hath been preſerved?

" Nor is the providence of God leſs remarkable in the deſtruc-
" tion of their enemies, than in their preſervation. For from
" the beginning who have been the great enemies and oppreſſors
" of the Jewiſh nation, removed them from their own land, and
" compelled them into captivity and ſlavery? The Egyptians
" afflicted them, and detained them in bondage ſeveral years.
" The Aſſyrians carried away captive the ten tribes of Iſrael, and
" the Babylonians afterwards the two remaining tribes of Judah
" and Benjamin. The Syro-Macedonians, eſpecially Antiochus

" Epiphanes, cruelly perſecuted them: and the Romans utterly " diſſolved the Jewiſh ſtate, and diſperſed the people, ſo that they " have never been able to recover their city and country again. " But where are now theſe great and famous monarchies, which " in their turns ſubdued and oppreſſed the people of God? Are " they not vaniſhed as a dream, and not only their power, but " their very names loſt in the earth? The Egyptians, Aſſyrians, " and Babylonians were overthrown, and entirely ſubjugated by " the Perſians: and the Perſians (it is remarkable) were the re- " ſtorers of the Jews, as well as the deſtroyers of their enemies. " The Syro-Macedonians were ſwallowed up by the Romans; " and the Roman empire, great and powerful as it was, was " broken in pieces by the incurſions of the northern nations; " while the Jews are ſubſiſting as a diſtinct people at this day. " And what a wonder of providence is it, that the vanquiſhed " ſhould ſo many ages ſurvive the victors, and the former be " ſpread all over the world, while the latter are no more?

" But neither the Prophecies concerning the Gentiles, nor " thoſe concerning the Jews, have yet received their full and " entire completion. Our Saviour hath not yet had 'the utter- " moſt parts of the earth for his poſſeſſion.' (Pſal. ii. 8.) 'All " the ends of the world have not yet turned unto the Lord:' " (xxii. 27.) 'All people, nations, and languages, have not yet " ſerved him:' (Dan. vii. 14.) Theſe things have hitherto been " only partially, but they will even literally be fulfilled. Neither " are the Jews yet made 'an eternal excellency, a joy of many " generations:' (Iſa. lx. 15.) The time is not yet come, when " 'violence ſhall no more be heard in the land, waſting nor de- " ſtruction within their borders:' (ver. 18.) God's promiſes to " them are not yet made good in their full extent. 'Behold, I will " take the children of Iſrael from among the heathen, whither they " be gone, and will gather them on every ſide, and bring them " into their own land. And they ſhall dwell in the land that I " have given unto Jacob my ſervant, even they and their children, " and their children's children for ever, and my ſervant David " ſhall be their prince for ever:' (Ezek. xxxvii. 21, 25.) 'Then " ſhall they know that I am the Lord their God, who cauſed " them to be led into captivity among the heathen; but I have " gathered them unto their own land, and have left none of them " any more there. Neither will I hide my face any more " from them, for I have poured out my ſpirit upon the houſe of " Iſrael, ſaith the Lord God:' (xxxix. 28, 29.) However what " hath already been accompliſhed, is a ſufficient pledge and earneſt " of what is yet to come: and we have all imaginable reaſon to " believe, ſince ſo many of thoſe prophecies are fulfilled, that the " remaining prophecies will be fulfilled alſo; that there will be " yet a greater harveſt of the nations, and the yet unconverted " parts of the earth will be enlightened with the knowledge of " the Lord; that the Jews will in God's good time be converted

" to Chriſtianity, and, upon their converſion, be reſtored to their " native city and country: and eſpecially ſince the ſtate of affairs " is ſuch that they may return without much difficulty, having " no dominion, no ſettled country, or fixed property to detain " them much, any where. We have ſeen the prophecy of " Hoſea: (iii. 4, 5.) fulfilled in part, and why ſhould we not " believe that it will be fulfilled in the whole? 'The children of " Iſrael ſhall abide many days without a king, and without a " prince, and without a ſacrifice, and without an image or altar, " and without an ephod, or prieſt to wear an ephod, and without " teraphim, or divine manifeſtations. Afterward ſhall the chil- " dren of Iſrael return and ſeek the Lord their God, and David " their king, and ſhall fear the Lord, and his goodneſs in the " latter days.'

" We have now exhibited a ſummary view of the prophecies " of the Old Teſtament more immediately relative to the preſent " ſtate and condition of the Jews: and what ſtronger and more " convincing arguments can you require of the truth both of the " Jewiſh and of the Chriſtian religion? The Jews were once the " peculiar people of God: and as St. Paul ſaith (Rom. xi. 1.) " 'Hath God caſt away his people? God forbid. We ſee that " after ſo many ages they are ſtill preſerved, by a miracle of Pro- " vidence, a diſtinct people; and why is ſuch a continual mi- " racle exerted, but for the greater illuſtration of the Divine " truth, and the better accompliſhment of the Divine promiſes, as " well thoſe which are yet to be, as thoſe which are already ful- " filled? We ſee that the great empires, which in their turns " ſubdued and oppreſſed the people of God, are all come to ruin: " becauſe, though they executed the purpoſes of God, yet that " was more than they underſtood; all that they intended was to " ſatiate their own pride and ambition, their own cruelty and re- " venge. And if ſuch hath been the fatal end of the enemies " and oppreſſors of the Jews, let it ſerve as a warning to all thoſe, " who at any time, or upon any occaſion, are for raiſing a cla- " mour and perſecution againſt them.——We ſhould conſider, " that to them we owe the oracles of God, the Scriptures of the " New Teſtament, as well as the Old; we ſhould conſider, that " 'the glorious company of the Apoſtles as well as the goodly " fellowſhip of the prophets' were Jews; we ſhould conſider, that " of them as concerning the fleſh, Chriſt came,' the Saviour of " the World, and ſurely ſomething of kindneſs and gratitude is " due for ſuch infinite obligation. Though they are now broken " off, yet they are not utterly caſt away. 'Becauſe of unbelief,' " as St. Paul argues, (ver. 20.) 'they were broken off, and thou " ſtandeſt by faith; be not high-minded, but fear.' There will " be a time, when they will be grafted in again, and again become " the people of God; for as the Apoſtle proceeds (ver. 25, 26.) " 'I would not, brethren, that ye ſhould be ignorant of this myſ-

" tery, (leſt ye ſhould be wiſe in your own conceits) that blind-
" neſs in part is happened to Iſrael, until the fulneſs of the Gen-
" tiles be come in; and ſo all Iſrael ſhall be ſaved *.' "

Dr. Jortin, a man of great erudition and diligent reſearch, in his *Extracts from Eccleſiaſtical Hiſtory*, writes as follows:

" St. Paul, in the eleventh chapter of the Epiſtle to the Romans,
" obſerves, that God had rejected the Jews, and choſen the Gen-
" tiles to be his people, but, ſays he, this rejection of the Jews, as
" it is not univerſal, ſo neither is it final and irreverſible; ſome
" of them are now called to the faith, but to the greater part
" blindneſs is happened, and this blindneſs muſt continue till the
" fulneſs, the more complete converſion of the Gentiles be come,
" and then the people of Iſrael ſhall alſo be ſaved; that is, ſhall
" be converted to the Goſpel, and ſo be put in a ſtate of ſalva-
" tion. St. Paul argues thus; if God hath called the Gentiles to
" his grace, after a long idolatry and infidelity, though they were
" never before admitted to thoſe privileges which the Jews en-
" joyed, and though God had never promiſed to be their God for
" ever, much more will he recall his choſen people from their
" infidelity. Here we have his own authority for it, which he
" alſo ſtrengthens by appealing to the Scriptures: 'It is written,'
" ſays he, 'the Deliverer ſhall turn away ungodlineſs from Jacob,
" and God ſhall make a covenant with his people, and take away
" their ſins.' The Jews were called God's own people, and his
" firſt-born; to them Chriſt was ſent, to them the Apoſtles firſt
" preached the Goſpel, and the firſt Chriſtian church was that of
" Jeruſalem, which in the primitive times was as the mother-
" church, and had ſome degree of dignity and pre-eminence over
" all churches. The prophets ſpeak of a future calling of the
" Jews, and of a ſtate of ſtability, piety, power, happineſs, glory,
" peace, and proſperity, which they ſhould enjoy. The expreſ-
" ſions which are uſed upon this occaſion are extremely ſtrong
" and magnificent, and have not as yet been literally accom-
" pliſhed. St. John alſo in the Revelation, when he deſcribes
" the New Jeruſalem, and the glorious ſtate of the Church, adopts
" the ſame ideas, and uſes the ſame expreſſions, and therefore
" may be ſuppoſed to have had the ſame event in view: and the
" ancient Chriſtians, either by tradition, or by examining the
" Scriptures, were generally agreed in holding that the Jews
" ſhould in thoſe laſt days become God's people again; and in
" the expectation of happier times the Jews alſo agreed with
" them.

" The queſtion here is, whether St. Paul's declaration was ful-
" filled in the converſion of ſeveral Jews after the deſtruction of
" Jeruſalem, and during the four firſt centuries, or whether he
" had a view to a ſtill future and a much more extenſive con-

* Vol. i. p. 124—126, 137—140.

" verſion. Upon this queſtion, commentators are divided; but " the preſervation of this people under ſo long, ſo ſignal, and ſo " unexampled perſecutions and calamities, would incline one to " think that they are reſerved for ſome illuſtrious purpoſes of " Providence; and the expreſſions of St. Paul moſt naturally pro- " miſe a converſion which is yet to come*."

I ſhall now give an extract from the elegant production of Biſhop Hurd. " *The diſperſion of the Jews* is another event which " deſerves your conſideration. Moſes himſelf had predicted this " circumſtance of their fortune in terms of the greateſt energy. " He had told them, 'that they ſhould be removed into all the " kingdoms of the earth, and that they ſhould be ſcattered among " all people, from one end of the earth even unto the other;' that " among the nations, into which they ſhould be driven, 'they " ſhould find no eaſe, nor reſt, and that they ſhould be only op- " preſſed and cruſhed alway;'—that they ſhould 'become an aſto- " niſhment, a proverb, and a bye-word, among all nations:'— " and that 'their plagues ſhould be wonderful, and of long con- " tinuance.' (Deut. xxviii.) Theſe prophecies had been, to a " certain degree, fulfilled in other parts of their hiſtory: but " there was to be a time, when 'the wrath of God ſhould come " upon them to the uttermoſt.' (1 Theſſ. ii. 16.) This time " was now come, when their city was deſtroyed, and their land " deſolated by the arms of Titus. Then, as Jeſus propheſied of " them, 'were the days of vengeance, that all things, which " were written, ſhould be fulfilled:' then, were they 'to be led " away captive into all nations:' and thenceforth, 'was Jeru- " ſalem to be trodden down of the Gentiles, until the *times of the* " *Gentiles ſhould be fulfilled.*' (Luke xxi. 22, 24.) Nor ſay, that this " *laſt* prophecy is *indefinite:* for the times of the Gentiles is a " period well known in the prophetic writings; a period of long " duration indeed, as the event hath ſhewn; yet a period, marked " out by other prophecies no leſs diſtinctly than their other cap- " tivities had been.

" For to all theſe predictions there muſt be added *one* more, " which expreſsly aſſerts the return of this people, in ſome future " age, from their long and wretched diſperſion: for blindneſs, in " part only, hath happened to Iſrael; and that again till 'the ful- " neſs of the Gentiles be come in.' (Rom. xi. 25.) This St. " Paul terms a *myſtery*; and yet the antient prophets had a " glimpſe of it, when they foretold, 'that the Lord would not " make a full end of them;' (Jer. xlvi. 28.) and that a remnant " of them 'ſhould remain, and ſhould return in the latter days.' " (Iſai. x. 21. Ezek. vi. 8.) Moſes himſelf, who had denounced " ſuch heavy judgments upon them, and of ſo *long continuance* " during their diſperſion, had mingled with his woes this one " note of mercy;—'and yet, for all that, when they lie in the

* Vol. iii. p. 423—425.

" land of their enemies, I will not caſt them away, neither will " I abhor them to deſtroy them *utterly*, and to break my cove- " nant with them.' (Lev. xxvi. 44.)

" Conſider theſe predictions, and compare them with the pre- " ſent and paſt ſtate of this people for ſeventeen hundred years; " and ſee, if there be nothing to take your attention, or rather " your aſtoniſhment, in the completion of them.

" Why is this dreadful vengeance ſingular in its circumſtances, " and never yet experienced by any other people on the face of " the earth, why is this peculiar vengeance executed on the " Jews?—Or whatever the cauſe may be, is not the fact ſuch as " was predicted?—

" Laſtly, We believe, on the faith of the ſacred Oracles, that " the Jews ſhall *never be deſtroyed utterly*, but ſhall exiſt a diſtinct " people, as they have hitherto done, *till the times of the Gentiles* " *are fulfilled*. But here, you will ſay, the prophets indulged a " natural prejudice in favour of their own nation; it being the " way of all people to delight in ſuch dreams of *exiſtence and per-* " *petuity*. It may be ſo: but ſee, whether this dream hath ever " yet been ſo far realized in the caſe of any other people. The " Romans, for inſtance, were as partial to themſelves, and doated " as much on the idea of their *perpetuity*, as the Jews. But what " is become of their *eternal empire?* Conſider, therefore, the ſin- " gular fate of the Jews through ſo many ages; and ſee whether " it be not credible, from what is paſt, that the prophet was " moved by ſomething more than a ſpirit of national vanity, " when he ſaid, ' Fear thou not, O Jacob my ſervant, ſaith the " Lord, for I am with thee; for I will make a full end of all the " nations, whither I have driven thee, but I will not make a full " end of thee.' (Jer. xlvi. 28 *.)

Although, for the purpoſe of impreſſing the Reader's mind with the reaſonableneſs of a ſerious and candid attention to the following inquiry reſpecting the reſtoration of the Jews, I have already been pretty liberal in quotations from ſome of our moſt reſpectable writers on this ſubject, I cannot forbear preſenting to his view the following, which is taken from the valuable work of Dr. *Hartley*, *On Man*, Vol. ii. p. 373. Prop. 83.

It is probable that the Jews will be reſtored to PALÆSTINE.—

" This appears from the prophecies, which relate to the reſtora- " tion of the Jews and Iſraelites to their own land. For,

" Firſt, Theſe have never yet been fulfilled in any ſenſe agree- " able to the greatneſs and glorioufneſs of them. The peace, " power, and abundance of bleſſings, temporal and ſpiritual, pro- " miſed to the Jews upon their return from captivity, were not " beſtowed upon them in the interval between the reign of Cyrus, " and the deſtruction of Jeruſalem by Titus; and ever ſince this " deſtruction they have remained in a deſolate ſtate.

* Sermons at Warburton's Lectures, Vol. i. p. 172—187.

" Secondly, The promiſes of reſtoration relate to the ten " tribes, as well as the two of *Judah* and *Benjamin*. But the " ten tribes, or Iſraelites, which were captivated by Shalmaneſer, " have never been reſtored at all. There remains therefore a re- " ſtoration yet future for them.

" Our ignorance of the place where they now lie hid, or fears " that they are ſo mixed with other nations, as not to be diſ- " tinguiſhed and ſeparated, ought not to be admitted as objections " here. Like objections might be made to the reſurrection of " the body; and the objections both to the one, and the other, " are, probably, intended to be obviated by *Ezekiel's* prophecy " concerning the dry bones. It was one of the greateſt ſins of " the Jews, to call God's promiſes in queſtion, on account of " apparent difficulties and impoſſibilities; and the *Sadducees*, in par- " ticular, erred concerning the Reſurrection, becauſe 'they knew " not the Scriptures, nor the power of God.' However, it is " our duty to enquire, whether the Ten Tribes may not remain " in the countries where they were firſt ſettled by Shalmaneſer, " or in ſome others.

" Thirdly, A double return ſeems to be predicted in ſeveral " Prophecies.

" Fourthly, The Prophets who lived ſince the return from " *Babylon*, have predicted a return in ſimilar terms with thoſe " who went before. It follows, therefore, that the predictions " of both muſt relate to ſome Reſtoration yet future.

" Fifthly, The reſtoration of the Jews to their own land, " ſeems to be predicted in the New Teſtament.

" To theſe arguments, drawn from Prophecy, we may add " ſome concurring evidences, which the preſent circumſtances of " the *Jews* ſuggeſt.

" Firſt, then, The Jews are yet a diſtinct people from all the " nations amongſt which they reſide. They ſeem therefore re- " ſerved by Providence for ſome ſuch ſignal favour, after they " have ſuffered the due chaſtiſement.

" Secondly, They are to be found in all the countries of the " known world. And this agrees with many remarkable paſſages " of the Scriptures, which treat both of their diſperſion, and of " their return.

" Thirdly, They have no inheritance of land in any country. " Their poſſeſſions are chiefly money and jewels. They may " therefore transfer themſelves with the greater facility to *Pa-* " *leſtine*.

" Fourthly, They are treated with contempt and harſhneſs, " and ſometimes with great cruelty, by the nations amongſt whom " they ſojourn. They muſt therefore be the more ready to return " to their own land.

" Fifthly, They carry on a correſpondence with each other " throughout the whole world; and conſequently muſt both know

" when circumſtances begin to favour their return, and be able " to concert meaſures with one another concerning it.

" Sixthly, A great part of them ſpeak and write the *Rabbin-* " *nical Hebrew*, as well as the language of the country where they " reſide. They are therefore, as far as relates to themſelves, " actually poſſeſſed of an univerſal language and character; which " is a circumſtance that may facilitate their return, beyond what " can be well imagined.

" Seventhly, The Jews themſelves ſtill retain a hope and ex- " pectation, that God will once more reſtore them to their own " land."

All the forecited authors wrote before the commencement of the preſent commotions, and, although a pretty deep ſilence has been obſerved of late among our learned ſcribes, chief prieſts, and elders, on ſubjects like this, yet this hope of the Jews ſtill finds ſupport; and even from a learned prelate too, who has never been ſuſpected of immoderate zeal for the overthrow of Pope or Turk.—The excellent and pious Mr. Edward King, *who has ſo laudably* employed his leiſure and talents for the purpoſe of awakening his countrymen from that fatal ſlumber into which they are ſunk, to notice the awful hand of God which is ſtretched over the guilty nations, has, in the *Supplement* to his *Remarks on the Signs of the Times*, zealouſly ſupported the hope of the Jews, as to a future Reſtoration, and this before their converſion. And though it were to be wiſhed, that there was leſs of fancy in this worthy gentleman's criticiſms and remarks, yet his *labours of love* deſerve both our thanks and ſerious attention. One good effect of his criticiſms on Iſa. xviii. has been to ſtimulate the learned Biſhop of Rocheſter to labour in the ſame field. And for whoſe laboured *Critical Diſquiſitions* on that ſame difficult prophecy, the public owe thanks. This learned prelate, although he cannot allow it to be at all probable that the atheiſtical democracy of France ſhould be the people for whom the honour of being the meſſengers of God, to announce to the ſcattered Jews the glad tidings of their deliverance is intended*; yet maintains, that this mercy is deſigned for them.

To finiſh this long Introduction, I would recommend to thoſe who cenſure reſearches into the meaning of ſuch prophecies as are ſuppoſed to refer to the events of the preſent day, and who think they ought to be diſcouraged, the more liberal ſentiments of this biſhop. In his addreſs to Mr. King, he thus expreſſes himſelf, at p. 3: " I muſt publickly declare, that I think you are " rendering the beſt ſervice to the church of God, by turning the " attention of believers to the true ſenſe of the prophecies. For " you are perfectly right in the opinion you maintain, that a far " greater proportion of the prophecies, even of the Old Teſta-

* P. 101.

" ment, than is generally imagined, relate to the ſecond advent of " our Lord. Few comparatively relate to the firſt advent by it- " ſelf, without reference to the ſecond. And of thoſe, that have " been ſuppoſed to be accompliſhed in the firſt, many had in that " only an inchoate accompliſhment, and have yet to receive their " full completion. While we agree in theſe great and leading " principles, I hope that a difference of opinion upon ſubordi- " nate points, upon the particulars of interpretation (ſo far " as either of us may venture upon particular interpretation, " which is to be ventured upon with the greateſt caution, with " fear, indeed, and trembling) will be received, on both ſides, with " that candour and charity, which is due from one to another, " among all thoſe who, in theſe eventful times, are anxiouſly " waiting for the redemption of Iſrael, and marking the awful " ſigns of its gradual approach."

Page 17. " I never will admit, nor would you, I think, be in- " clined to admit, that our religion has belonging to it any ſecret " doctrine, from the hearing of which the illiterate laity are to " be excluded. The notion of the incompetence of the common " people to underſtand the whole of the revealed doctrine, and " of the danger of expounding the prophecies to them, is falſe " and abominable. It is the very principle upon which the " ſacred text was, for ſo many ages, kept under the lock and key " of the dead languages. *Would God*, ſay I, *all the Lord's people* " *were prophets!*"

THE RESTORATION OF THE JEWS,

THE CRISIS OF ALL NATIONS.

CHAPTER THE FIRST.

The reſtoration of all the tribes of Iſrael—The moral character, peace and proſperity which are to diſtinguiſh this people—Their double return, and the extent of their country.

I. THE prophecies which firſt demand our attention are thoſe which give aſſurance of the future reſtoration of all the tribes of Iſrael; the Jews led into captivity by the Romans more than *ſeventeen hundred* years ago, and the ten tribes carried away by Shalmaneſer, king of Aſſyria, above two thouſand five hundred years ſince *. In the ſcriptures, theſe latter, who revolted in the days of Rehoboam, and ſet up a ſeparate kingdom, are commonly called *Iſrael* †; whilſt the former, Judah and Benjamin, who remained with the houſe of David, are called *Jews*, and their ſtate *the kingdom of Judah*. In later times, indeed, thoſe of the other tribes appear to be known by this general name ‡. And in this latitude we ſhall generally ſpeak of them.

Yes, the prophecies aſſure us, that the whole houſe of Iſrael, after a long captivity, ſhall be reſtored again, and once more become a great people.

When God entered into covenant with Abraham, (Gen. xvii. 7, 8) he promiſed, "I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant, to be a God unto thee, and to thy ſeed after thee. And I will give unto thee, and to thy ſeed after thee, the land wherein thou art a ſtranger; all the land of Canaan, for an everlaſting poſſeſſion: and I will be their God." This ſame promiſe was repeated to Jacob. And when the deſcendants of Abraham, the children of Iſrael, were about to enter the promiſed land, the Lord aſſured them, by his ſervant Moſes, (Lev. xxvi.) that if they walked in his ſtatutes, and kept his commandments to do them, then he would bleſs them, and give them peace in their land, and ſet his tabernacle among them; but, if they would not hearken to do his commandments, to ſerve him in the land which he gave them, then he would bring the land into deſola-

* 2 Kings xviii.

† 1 Kings xii. The deſcendants of the ten tribes are to be ſought for in the eaſtern parts of the world; thoſe who are ſcattered among theſe weſtern nations are moſtly of Judah and Benjamin.

‡ Acts ii. 5.

tion, and ſcatter them among the heathen, and draw out a ſword after them. Yet, ſtill, if they would confeſs their iniquity, and humble themſelves before him, he promiſes, (ver. 42—45) "Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember; and I will remember the land. And when they be in the land of their enemies, I will not caſt them away, neither will I abhor them to deſtroy them utterly, and to break my covenant with them; for I am the Lord their God."

Again, in Deut. iv. after Moſes had warned Iſrael of the wide diſperſion among the nations, and of the calamities they would there ſuffer, if, after they had remained long in the land, they ſhould corrupt themſelves, he adds, (ver. 29—31) "But, if from thence thou ſhalt ſeek the Lord thy God, thou ſhalt find him; if thou ſeek him with all thy heart, and with all thy ſoul. When thou art in tribulation, and all theſe things are come upon thee, *even in the latter days*, if thou turn to the Lord thy God, and ſhalt be obedient unto his voice, (for the Lord thy God is a merciful God) he will not forſake thee, nor forget the covenant of thy fathers which he ſware unto them."

And the meſſage to tranſgreſſing Judah, by Iſaiah *, was, "Go and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and ſhut their eyes. Then ſaid I, Lord, how long? And he anſwered, Until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate: and the Lord have removed men far away, and there be a great forſaking in the midſt of the land." But remark the promiſe which follows: "But yet in it ſhall be a tenth, and it ſhall return, and ſhall be eaten: as a teil-tree, and as an oak, whoſe ſubſtance is in them, when they caſt their leaves; ſo the holy ſeed ſhall be the ſubſtance thereof."—Yes; although this goodly plant, which God planted in Canaan, is caſt out and withered as a dead tree, it ſhall again be planted in the mountains of Iſrael, and take root, and bloſſom, and bud, and fill the face of the world with fruit!

In chapter xxxii. the prophet, after uttering ſome predictions relative to the bleſſings of the Meſſiah's kingdom, promiſing, "Behold, a king ſhall reign in righteouſneſs, and princes ſhall rule in judgment; and a man (or *the* man, as biſhop Lowth and Mr. Dodſon read it) ſhall be as an hiding place from the wind, and a covert from the tempeſt," aſſumes, at verſe the 9th, the language of reproof, and forewarns his people of a long ſeries of calamities which they were to ſuffer for their ſins, before they ſhould enter upon the enjoyment of the promiſed bleſſings. "Riſe up, ye women that are at eaſe; hear my voice, ye careleſs daughters, give ear unto my ſpeech. Many days and years ſhall ye be

* Iſai. vi. 9—13.

troubled, ye careleſs women; for the vintage ſhall fail, the gathering ſhall not come. Upon the land of my people ſhall come up thorns and briers, yea, upon all the houſes of joy in the joyous city. Becauſe the palaces ſhall be forſaken, the multitude of the city ſhall be left, the forts and towers ſhall be for dens for ever, (i. e. for many ages,) a joy of wild aſſes, a paſture of flocks. Until the ſpirit be poured upon us from on high, and the wilderneſs be a fruitful field. And the fruitful field be counted for a foreſt." It is now that they are to be reſtored and enter upon the promiſed bleſſings of the Meſſiah's kingdom: ver. 16.—"Then judgment ſhall dwell in the wilderneſs, and righteouſneſs remain in the fruitful field. And the work of righteouſneſs ſhall be peace; and the effect of righteouſneſs quietneſs and aſſurance for ever. And my people ſhall dwell in peaceable habitations, and in ſure dwellings, and in quiet reſting places."

Again in chap. xlix. 7. "Thus ſaith the Lord, the Redeemer of Iſrael, and his Holy One, to him whom man deſpiſeth, (the Meſſiah) to him whom the nation abhorreth. Thus ſaith the Lord, In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee; and I will preſerve thee, and give thee for a covenant of the people, to eſtabliſh the earth, to cauſe to inherit the deſolate heritages; that thou mayeſt ſay to the priſoners, Go forth; to them that are in darkneſs, Shew yourſelves; and I will make all my mountains a way, and my highways ſhall be exalted. Behold, theſe ſhall come from far; and lo, theſe from the north, and from the weſt, and from the land of Sinim." And when this prophet propheſies of the Meſſiah, as the deliverer of captive Iſrael, chap. lxi. 4. he ſays, "And they ſhall build the old waſtes, they ſhall raiſe up the former deſolations of many generations."

Chap. lxii. "For Zion's ſake will I not hold my peace, and for Jeruſalem's ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp that burneth. And the Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory. And thou ſhalt be called by a new name, which the mouth of the Lord ſhall name—Thou ſhalt no more be termed, Forſaken, neither ſhall thy land any more be termed, Deſolate."—Ver. 10. "Go through, go through the gates; prepare you the way of the people, caſt up, caſt up the highway, gather out the ſtones, (i. e. remove every obſtacle) lift up a ſtandard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy ſalvation cometh."

Were we to produce all the prophecies of Iſaiah which relate to the return of Judah and Iſrael to their own land, in the latter days, we muſt tranſcribe almoſt the whole of them. All the latter chapters, eſpecially, direct our attention to this important object.

Jeremiah, alſo, hath left us many prophecies on this ſubject.

In chap. xvi. 14, 15, he ſays, "Behold the days come, ſaith the Lord, that it ſhall no more be ſaid, The Lord liveth that brought up the children of Iſrael out of the land of Egypt; but, The Lord liveth that brought up the children of Iſrael from the land of the North, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." The following part of this prophecy, as well as many others which we have paſſed over, we ſhall have occaſion to refer to by and by.

We paſs now to chapter the xxxth. "Thus ſpeaketh the Lord God of Iſrael, (ver. 2) ſaying, Write thee all the words which I have ſpoken unto thee in a book. For lo, the days come, ſaith the Lord, that I will bring again the captivity of my people *Iſrael* and *Judah*, ſaith the Lord, and I will cauſe them to return to the land that I gave to their fathers, and they ſhall poſſeſs it." At the time of the reſtoration from Babylon, they were thoſe of Judah that returned, and not the ten tribes, called Iſrael; at leaſt not as a people, for though a few of theſe took advantage of the decrees of the kings of Perſia, and mingled with their brethren, yet the great body remained behind *. This, as well as ſome promiſes which follow, and which, it is certain, have never yet had any adequate fulfilment, determine the prophecy to look farther than the deliverance from the Babyloniſh captivity. Ver. 10th. "Fear thou not, O my ſervant Jacob, ſaith the Lord, neither be diſmayed, O Iſrael, for lo, I will ſave thee from afar, and thy ſeed from the land of thy captivity, and Jacob ſhall return, and be in reſt and quiet, and none ſhall make him afraid; for I am with thee, ſaith the Lord, to ſave thee. Though I make a full end of all nations, whither I have ſcattered thee, yet will I not make a full end of thee, but I will correct thee in meaſure, and will not leave thee altogether unpuniſhed."—How wonderfully, hitherto, has this part of the prophecy been fulfilled! We look for their ancient conquerors and oppreſſors—where are they? The Aſſyrians; the Medes and Perſians; the Egyptians; the Syro-Macedonians and Romans?—They are no more! But the Jews remain, a monument of the truth of God's word, and a ſign to all nations!—As the biſhop of Briſtol obſerves: "What a wonder of providence "is it, that the vanquiſhed ſhould ſo many ages ſurvive the vic-"tors, and the former be ſpread all over the world, while the "latter are no more†."—Ver. 18. "Thus ſaith the Lord, behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places, and the city ſhall be builded on her own heap.—Their children, alſo, ſhall be as aforetime, and their congregation ſhall be eſtabliſhed before me, and I will puniſh all that oppreſs them; and their nobles ſhall be of themſelves, and their governor ſhall proceed from the midſt of them. And ye ſhall be my people, and I will be your God."—And how are theſe

* Ezra ii. viii. † Vol. i. p. 126.

promiſes to find their accompliſhment?—Ver. 23.—" Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it ſhall fall with pain upon the head of the wicked. The fierce anger of the Lord ſhall not return, until he have done it, and until he have performed the intents of his heart." And that the period of this mercy to God's people, and of theſe judgments on their oppreſſors, may not be miſtaken, the prophet adds, " In the *latter days* ye ſhall conſider it."

The latter days.—It may be worth while to ſtop a moment to enquire what, in the ſacred writings, is meant by this, and ſome other phraſes of a ſomewhat ſimilar kind, relative to different times and ſeaſons. The *laſt day*, as in John vi. 54, evidently means the time when Jeſus Chriſt ſhall come to raiſe the dead; but the *laſt time*; the *laſt times*; and the *laſt days*, comprehend a large portion of time, and ſometimes ſignify the whole period from the days of Jeſus Chriſt to the end of the world, or, at leaſt, of this preſent diſpenſation; and at others only the latter part of this diviſion of time. Thus the Apoſtle Paul ſays to Timothy, (2 Ep. iii. 1.) " In the *laſt days* perilous times ſhall come;" and to the Hebrews, (chap. i. 2.) " God hath in theſe *laſt days* ſpoken unto us by his Son." Peter ſays, (1 Ep. i. 20.) that Jeſus Chriſt " was fore-ordained before the foundation of the world, but was manifeſt in theſe *laſt times* for us." And again the ſame Apoſtle ſays, (2 Ep. iii. 3.) " There ſhall come in the *laſt days* ſcoffers." In his firſt epiſtle, chap. i. 5. he has the word *time* in the ſingular, ſaying, " We are kept by the power of God, through faith, unto ſalvation, ready to be revealed in the *laſt time*." This *laſt time* muſt mean the end of the world, or of this diſpenſation; but when the Apoſtle John (1 Ep. ii. 18.) ſays, " Little children, it is the *laſt time*," he evidently uſes the term in a much more comprehenſive ſenſe than Peter. The Old Teſtament prophets alſo ſpoke of the period of the Goſpel diſpenſation in the ſame ſort of language; as Iſa. ii. 2. Mic. iv. 1. Joel ii. 28—32. compared with Acts ii. 17. The *laſt times*, the *laſt days*, &c. in ſome of the above paſſages, evidently ſignify a very long portion of time, comprehending the whole of the Goſpel age; whilſt in others, the latter part of this age, or diviſion of time, ſeems to be intended.

But, to underſtand why the period from the firſt appearance of the Meſſiah; at leaſt the times when the Apoſtles wrote, and the ages after, are called the *laſt time*, or *times*, and the *laſt days*, we muſt remember that, in the Scriptures, time is divided into different portions, in reference both to the hiſtory of the world and of the church. With reference to the church there are three grand diviſions of time, or three times. The firſt diviſion, or period of time, was when the church was without the law; this extended from Adam to Moſes. The ſecond period of time reached from the exodus from Egypt to the appearance of the Meſſiah; and the laſt period, is that of the Goſpel diſpenſation.

With reference to the world (but as connected with the church of God ſtill) there are four *times*, or diviſions of time, diſtinguiſhed by the four great monarchies that were to precede the reign of Jeſus Chriſt. The firſt was that of the Aſſyrians, which had its ſeat firſt at Nineveh, and afterwards at Babylon: the ſecond was the Medo-Perſian, founded by Cyrus: the third was that of the Greeks, founded by Alexander: and the fourth is that of the Romans, which muſt continue in its *ten horns*, or ſtates and kingdoms, till the kingdom be given to Jeſus Chriſt and the ſaints *. Now, whether we conſider the diviſions of time as they refer to the church or the world, the period in which we live, and in which the Apoſtles lived, is *the laſt time*. All the years from the firſt appearance of Jeſus Chriſt to the end of this diſpenſation, are *the laſt days*. And as to the phraſe, *the latter days*, uſed by Jeremiah, and others of the prophets, as well as *latter years*, they plainly appear to ſignify the concluding part of theſe laſt times, in which we live.

The *latter days*, then, in which the Jews are to experience this reſtoring mercy, promiſed by Jeremiah, and when the fierce anger of the Lord is to go forth againſt their enemies, could not be at about ſeventy years diſtance from the time of the prophet, but are ſtill future, at leaſt the mercy to Iſrael and Judah muſt be ſo, even ſuppoſing the phraſe, *the latter days*, to ſignify the ſame as the *laſt times*, and the *laſt days*; for, though the Jews have been oppreſſed, and led into captivity, ſince the commencement of the laſt period of time, yet, what wonderful reſtoration of mercy have they experienced, even ſince the ſucceſſion of the Roman monarchy?—But to return.

The prophet Jeremiah ſtill purſues the ſame ſubject through the thirty-firſt chapter, giving aſſurance of Iſrael's and Judah's reſtoration to favor in the latter days. Ver. 1. "At the ſame time, ſaith the Lord, (that is, in the latter days) will I be the God of all the families of Iſrael, and they ſhall be my people."—Ver. 4. "I will build thee, and thou ſhalt be built, O virgin of Iſrael, thou ſhalt again be adorned with thy tabrets; thou ſhalt yet plant vines upon the mountains of Samaria."—Ver. 8. "Behold, I will bring them from the North country, and gather them from the coaſts of the earth; and with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company ſhall return thither."—Judah's return from Babylon was from the eaſt, and, comparatively, not far from their own country; but this is to be *from the north*, and *from the coaſts of the earth*.—Ver. 10. "Hear the word of the Lord, O ye nations, and declare it in the iſles afar off, and ſay, He that ſcattered Iſrael will gather him, and keep him as a ſhepherd doth his flock. For the Lord hath redeemed Jacob, and ranſomed him from the hand of him that was ſtronger than he; therefore

* Dan. vii.

they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the Lord."

Paſſing over the many other predictions of this animated prophet, to the ſame effect, let us attend to the teſtimony of Ezekiel. In chap. xxxvii. he has informed us of a viſion which he had, relative to the deſtinies of the whole houſe of Iſrael. A viſion of the reſurrection of the dry bones in the valley of viſion. And what is it, but an aſſurance of the reſtoration of all the tribes of Jacob to civil and political exiſtence, after a long ſeaſon of diſperſion and bondage? The Jews, as to their political ſtate, and their religious ſtate too, are as dry bones, without a country, without a temple, without magiſtrates; every where deſpiſed and perſecuted, ſcattered and peeled; a nation meted out and trodden down *. "But, thus ſaith the Lord," (ver. 5.) "Behold, I will cauſe breath to enter into you, and ye ſhall live.—Propheſy, ſon of man, and ſay to the wind, Thus ſaith the Lord God, come from the four winds, O breath, and breathe upon theſe ſlain, and they ſhall live. So I propheſied as he commanded me, and the breath came into them, and they lived, and ſtood up upon their feet, an exceeding great army. Then he ſaid unto me, Son of man, theſe bones are the whole houſe of Iſrael; behold, they ſay, Our bones are dried, and our hope is loſt; we are cut off for our parts. Therefore propheſy and ſay unto them, Thus ſaith the Lord God, behold, O my people, I will open your graves, and cauſe you to come up out of your graves, and bring you into the land of Iſrael."

The metaphor of *dry bones* is uſed rather than that of *dead bodies*, as in Rev. xi. 8—12. to ſignify their very long political death: and long indeed it has been!

But we muſt not paſs over what follows from verſe the 16th. "Moreover, thou ſon of man, take thee one ſtick, and write upon it, For Judah, and for the children of Iſrael his companions."—Thoſe of the ten tribes mingled with Judah and Benjamin—"Then take another ſtick, and write upon it, For Joſeph the ſtick of Ephraim, and for all the houſe of Iſrael his companions. And join them one to another into one ſtick, and they ſhall become one in thine hand."—By a miracle theſe two ſticks were to become one in his hand, to typify that miraculous interpoſition by which the future union of Judah and Iſrael, into one kingdom, ſhall be affected.

Ver. 21. "Thus ſaith the Lord God, Behold I will take the children of Iſrael from among the heathen, whither they be gone, and will gather them on every ſide, and bring them into their own land. And I will make them one nation in the land upon the mountains of Iſrael, and one king ſhall be king to them all: and they ſhall no more be two nations, neither ſhall they be divided into two kingdoms any more at all; neither ſhall they defile themſelves any more with their idols, &c."

* Iſa. xviii. 2;

For the preſent we ſhall paſs over the prophecies of Daniel to Hoſea iii. 4. where the prophet moſt expreſsly foretels what ſhould happen to his people in after times.—" The children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an image, (or altar) and without an ephod, and without teraphim."—Could any words more exactly deſcribe the ſtate this people are now in, and have been in for ſo many ages? By what faculty, ſhort of divine inſpiration, was it poſſible to foreſee, ſo exactly, into the facts of future ages, and to aſcertain, contrary to all experience, and the natural courſe of things, that ſuch a people, and in ſuch circumſtances, ſhould ſtill ſurvive, and be a diſtinct people ſtill? Let unbelievers ſolve the difficulties in which infidelity involves them, if they can. But attend to the words which immediately follow, and let ſceptics, at leaſt, acknowledge, that if they ſhould ever be verified, then the religion of the Scriptures is from God, and divine revelation is aſcertained beyond a doubt.—Ver. 5. " Afterwards ſhall the children of Iſrael return, and ſeek the Lord their God, and David their king, (the Meſſiah, of the houſe of David) and ſhall fear the Lord and his goodneſs, in the latter days."—Thus far Hoſea.

The prophet Micah, after reproving Iſrael for their abounding oppreſſions, denounces againſt them the judgments of God.—" Therefore," ſays he, " ſhall Zion, for your ſakes, be plowed as a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe as the high places of the foreſt *."—But he immediately adds †, " But in the laſt days it ſhall come to paſs that the mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the hills, and people ſhall flow unto it. In that day, ſaith the Lord, will I aſſemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halteth a remnant, and her that was caſt far off a ſtrong nation, and the Lord ſhall reign over them in mount Zion, from henceforth even for ever."

Is it not ſtrange that any, who know any thing of the Jewiſh hiſtory, and conſider the degraded, perſecuted ſtate in which that people exiſted, from the time of their return from Babylon till they were utterly ruined by the Roman armies under Titus, can, for a moment, entertain the ſentiment, that theſe prophecies, at which we have glanced, had any thing like a completion by that partial reſtoration, and what followed? But to put this queſtion beyond all doubt, the prophets, who lived after the return from Babylon, predicted the ſame things, as may be ſeen both in the Old Teſtament and in the New.

The Lord ſaith by Haggai ‡,—" I will ſhake the heavens, and the earth, and the ſea, and the dry land. And I will ſhake all nations, and the deſire of all nations ſhall come."—Not only to

* Chap. iii. 12. † Chap. iv. 1—7. ‡ Chap. ii.

ſuffer, but, finally, to reign.—"And in this place will I give peace, ſaith the Lord of hoſts."—"Speak to Zerubbabel, governor of Judah, ſaying, I will ſhake the heavens and the earth, and I will overthrow the thrones of kingdoms, and I will deſtroy the ſtrength of the kingdoms of the heathen."—The great politico-eccleſiaſtical revolution, ſo often predicted both in the Old and New Teſtament, is evidently intended.—"In that day, ſaith the Lord of hoſts, will I take thee, O Zerubbabel, my ſervant," (the Jewiſh governor muſt here be addreſſed as a type of the Meſſiah, or, by a figure, as the repreſentative of the Jewiſh nation) and will make thee a ſignet, for I have choſen thee, ſaith the Lord of hoſts."—Although this prophecy may not be conſidered as ſo clearly predicting that peace which Iſrael is to enjoy after their reſtoration, yet a perſon muſt be little ſkilled in the ſtyle of prophecy who does not perceive ſome grand and awful events to be foretold, beyond what has ever hitherto taken place, and in which the Jewiſh people are particularly intereſted.

But the prophet Zechariah ſpeaks in leſs equivocal terms. See *chapter the eighth*, verſe 7th.—"Thus ſaith the Lord of hoſts, Behold I will ſave my people from the eaſt country, and from the weſt country, and I will bring them, and they ſhall dwell in the midſt of Jeruſalem, and they ſhall be my people, and I will be their God in truth, and in righteouſneſs."—Ver. 20. "It ſhall yet come to paſs that there ſhall come many people, and the inhabitants of many cities, and the inhabitants of one city ſhall go to another, ſaying, let us go ſpeedily to pray before the Lord, and to ſeek the Lord of hoſts: I will go alſo. Yea many people, and ſtrong nations ſhall come to ſeek the Lord of hoſts in Jeruſalem, and to pray before the Lord. Thus ſaith the Lord of hoſts, In thoſe days it ſhall come to paſs that ten men ſhall take hold out of all languages of the nations, even ſhall take hold of the ſkirt of him that is a Jew, ſaying, We will go with you, for we have heard that God is with you."

When did *many people*, and *ſtrong nations*, form ſuch reſolutions as theſe, and ſpeak thus? When were the univerſally deſpiſed and inſulted Jews thus honoured? Never yet. But if we conſider the prophet as ſpeaking of what ſhall be the caſe in the latter days, then, indeed, his language may be ſuppoſed not to run into extravagance, and to agree with a great number of other prophecies.

See alſo *chapter the tenth*. Here the prophet is evidently foretelling a return of Iſrael, which has never yet taken place. At the time of which the prophet is ſpeaking, the reſtoration of Iſrael, inſtead of being a matter of favor, vouchſafed by their maſters, as was the caſe when they returned from Babylon, and inſtead of their being an inſignificant and oppreſſed province, they are to tread down their oppreſſors as the mire of the ſtreet in the battle, and the promiſe which is made to them is, "And I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph, and I will bring them again to place them; for I have mercy upon them, and they ſhall be as though I had not caſt them off. I will

hiſs for them, and gather them, for I have redeemed them, and they ſhall increaſe, as they have increaſed; and I will ſow them among the people, and they ſhall remember me in far countries, and they ſhall live, with their children, and turn again."—In chapters xii. xiii. xiv. the prophet does alſo moſt evidently ſpeak of events which have never yet taken place, but which are to be referred to thoſe *latter days* of which we have ſpoken.

To render this future mercy, to the ſeed of Abraham, ſtill more certain, we find predictions, to the ſame effect with thoſe above, in the New Teſtament.

When Jeſus was propheſying of the deſtruction which was to come upon Jeruſalem, and of the overthrow of the Jewiſh ſtate, by the arms of Titus, he ſays, "Theſe be the days of vengeance, that all things which are written may be fulfilled. For there ſhall be great diſtreſs in the land, and wrath upon this people, and they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations; and Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*."—No one can read this paſſage with any attention, but he muſt inſtantly ſee that the captivity and ſufferings of the Jews are fixed, by our Saviour, to a determinate period, namely, "until the times of the Gentiles be fulfilled."—What is intended by this expreſſion, we ſhall have occaſion to conſider hereafter.

The Apoſtle Paul, alſo, in his Epiſtle to the Romans, chapter xith, contends for the future deliverance and converſion of the Jewiſh nation. That though God had rejected the Jews, and choſen the Gentiles to be his people, yet that this rejection was neither univerſal nor irreverſible; but, though blindneſs had happened to the greater part of them, a blindneſs which was to continue till the fulneſs of the Gentiles was come in, (and which is not to be until the latter days) yet, then, "all Iſrael ſhall be ſaved;" and in confirmation of this he refers to a prophecy in the Old Teſtament, which promiſes, "There ſhall come out of Zion the deliverer, and ſhall turn away ungodlineſs from Jacob; for this is my covenant unto them when I ſhall take away their ſins†."

Before we proceed further in our enquiries, it may be proper to ſtop and reflect ſeriouſly upon the nature and weight of the evidence in favor of the future reſtoration of the Jews, which ariſes from thoſe prophecies which we have been reviewing. Surely, on an attentive examination of theſe predictions which abound in our ſacred writings, (and but a few of which we have ſelected) there is nothing extravagant in forming an expectation, that the deſcendents of Abraham, now ſcattered and ſifted among the nations, will, one day, be again collected, and reſettled in their own country. On the contrary, does it not ſeem almoſt impoſſible for a believer in the inſpiration of the prophets, not

* Luke xxi. 23, 24. † Ver. 26.

to conclude that this muſt ſometime be the caſe? The preſervation and preſent circumſtances of this people comes, alſo, in aid of the argument drawn from the prophecies, and much ſtrengthens the hope of their future return to their own land; for their preſervation, as a diſtinct people, during ſo long and ſo wide a diſperſion, and under ſuch ſignal and unexampled perſecutions and ſufferings, can but incline us to think that they muſt be reſerved for ſome very illuſtrious purpoſes of providence; ſuch as the Apoſtle intimates to the Romans *.—"For, if the caſting away of them be the reconciling of the world:"—that is, if this be over-ruled by providence for the ſpread of the Goſpel to diſtant lands—"what ſhall the receiving of them be, but life from the dead?"—What joy will their reſtoration and converſion neceſſarily occaſion, and what wonderful effects may hereby be expected to be produced, in convincing men of the truth of God's word, and thus clearing the way for the general ſpread of the Goſpel?

As the reader may not be diſpleaſed to ſee, here, the ſentiments of ſome of our moſt celebrated writers on theſe ſubjects, as to the reſtoration of the ten tribes, as well as of thoſe more properly called Jews, a few extracts ſhall be preſented to his attention.—The firſt quotation ſhall be from Biſhop Newton.

"The difficulty of finding out the habitations of the ten tribes "hath induced others to maintain, that they returned into their "own country with the other two tribes after the Babyloniſh "captivity. The decree, indeed, of Cyrus extended to 'all the "people of God,' (Ezra i. 3) and that of Artaxerxes to all the "people of Iſrael, (vii. 13); and no doubt many of the Iſraelites "took advantage of theſe decrees, and returned with Zerubbabel "and Ezra to their own cities: but ſtill the main body of the "ten tribes remained behind. Ezra, who ſhould beſt know, "ſaith that there 'roſe up the chief of the fathers of Judah and "Benjamin,' (i. 5), and he calleth the Samaritans 'the adverſa-"ries of Judah and Benjamin;' theſe two tribes were the prin-"cipals, the others were only as acceſſaries. And if they did "not return at this time, they cannot be ſuppoſed to have re-"turned in a body at any time after this: for we read of no ſuch "adventure in hiſtory; we know neither the time nor occaſion of "their return, nor who were their generals or leaders in this "expedition. Joſephus, who ſaw his country for ſeveral years "in as flouriſhing a condition as at any time ſince the captivity, "affirms, that Ezra ſent a copy of the decree of Artaxerxes to all "of the ſame nation throughout Media, where the ten tribes "lived in captivity, and many of them came with their effects "to Babylon, deſiring to return to Jeruſalem; but the main "body of the Iſraelites abode in that region: and therefore it "hath happened, ſaith he, that there are two tribes in Aſia and "Europe, living in ſubjection to the Romans: but the ten tribes

* Rom. xi. 15.

" are beyond the Euphrates to this time: and then addeth, with the vanity of a Jew, ſpeaking of his countrymen, that they were ſo many myriads, that they could not be numbered*."

My ſecond quotation is from Dr. Prideaux. " It is a com-
" mon ſaying among the *Jews*, that they were only the bran, that
" is, the dregs of the people, that returned to Jeruſalem after the
" end of the captivity, and that all the fine flour ſtaid behind at
" Babylon. It is moſt certain, that notwithſtanding the ſeveral
" decrees, that had been granted by the kings of *Perſia* for the
" return of the Jews into their own land, there were a great
" many that waved taking the advantage of them, and continued
" ſtill in *Chaldea*, *Aſſyria*, and other eaſtern provinces, where they
" had been carried, and it is moſt likely, that they were of the
" beſt, and richeſt of the nation that did ſo. For when they had
" gotten houſes and lands in thoſe parts, it cannot be ſuppoſed
" that ſuch would be very forward to leave good ſettlements, to
" new plant a country that had lain many years deſolate. But of
" what ſort ſoever they were, it is certain a great many ſtaid be-
" hind, and never again returned into their own country. And if
" we may gueſs at their number by the family of Aaron, they
" muſt have been many more, than thoſe who ſettled again in
" Judea. For of the twenty-four courſes of the ſons of Aaron,
" which were carried away, we find only four among thoſe that
" returned, as hath been already taken notice of. And hereby it
" came to paſs, that during all the time of the ſecond Temple,
" and for a great many ages after, the number of the Jews in
" *Chaldea*, *Aſſyria*, and *Perſia*, grew to be ſo very great, that they
" were all along thought to exceed the number of the Jews of
" Paleſtine, even in thoſe times, when that country was beſt in-
" habited by them †."

Mr. J. Bryant, in his *Treatiſe upon the Authenticity of the Scriptures*, at p. 273, ſpeaking of the change of complexion ‡, form, and feature, by the influence of climate, &c. ſays, " This is ma-
" nifeſt from a colony of Jews at Cochin upon the coaſt of Ma-
" labar; who came there, according to Hamilton §, as early as
" the captivity under Nebuchadnezzar. Thus much is certain,
" the era is ſo far back, that they know not now the time of their
" arrival. The Jews originally were a fair people; but theſe of
" whom we are ſpeaking, are become in all reſpects like the In-
" dians among whom they reſide. They conſiſted formerly of
" 80,000 families, but are now reduced to 4,000. Mr. Bate, a

* Diſſertations on the Proph. Vol. ii. p. 120, 121.

† *Connection*, P. 1, B, 3. p. 136.

‡ *Fra. Paolino Bartolomeo*, in his *Voyage to the Eaſt Indies*, lately tranſlated by Mr. *Johnſon*, ſpeaking of the *population of Malayala*, (p. 149.) informs us, that there are black and white Jews, and that twenty thouſand of them are reſident in Muttam, Caiamcolla, and Mattincera.

§ *Account of the Eaſt Indies*, c. xxvi. p. 323.

" clergyman, who had a ſon in the Eaſt Indies, made application " to have ſome particulars of their hiſtory *. *I wrote over to the " coaſt of Malabar, to know what tradition the Jews have retained, " as to the time of their ſettlement at Cochin, but had no ſatisfactory " anſwer. Ezekiel, the Rabbin of the Synagogue, did indeed ſend me " a tranſcript of their copper-plate, hung up in their ſynagogue. 'Tis " written in the Malabar language, put into common Hebrew cha- " racters; interlined with a literal verſion in Hebrew; with an He- " brew paraphraſe upon that literal verſion. But I can find no " date of their ſettlement there; only a grant from a Malabar prince, " called Schirin Perimal, i. e. Prince Schirin, to allow them to " ſettle there, with certain privileges. Of theſe Jews, he farther ſays, " that they are now grown as black as the other Malabarians; who " are hardly a ſhade lighter than thoſe of Guinea, Benin, or An- " gola."

Baſnage, after giving the opinions of others as to the ſituation of the ten tribes, adds, " For our part, we believe that the ten " tribes ſubſiſt ſtill in the *Eaſt*, and in moſt of the places where " Salmanaſſar carried them, and here we ought to look for " them †."

The following I tranſcribe from *Illuſtrations of Prophecy*, in two vols. 8vo. a work abounding with much curious information on a variety of ſubjects connected with the ſtudy of the Prophecies.

" That the ten tribes were tranſported into ſome of the provinces " of the Perſian empire, is univerſally admitted; and that they " continued there for a conſiderable time, and were very numerous, " cannot be doubted. Now as we know them to have been ex- " poſed in that empire, at different periods, to oppreſſion and the " ſevereſt calamities; it certainly does ſeem reaſonable to con- " clude, independently of any poſitive teſtimonies which may be " alleged on the ſubject, that conſiderable numbers of them, in " order to eſcape from the fury of perſecution, would enter and " inhabit one or both of the two adjoining countries of Tartary and " India, where their ſettlement would be favoured by the facility " with which revolutions were affected, and by the comparatively " ſmall power, which the princes of thoſe countries, from the " ſmallneſs of their territories, frequently poſſeſſed. That they " would gradually be induced to corrupt the purity of the Jewiſh " worſhip, to embrace heatheniſm, and afterwards to acknow- " ledge a belief in the divine miſſion of Mahomet, ſeems alſo " extremely probable; powerfully led to it, as they would be, by " motives of policy and the contagion of example, by ignorance " of letters, and their total ſeparation from their brethren in " Turkey and in Europe."

* *Bate's Rationale*, p. 223. Notes. Maffeius, in his *Indian Hiſtory*, ſpeaks of the Jews, as being in great numbers at Cochin. He ſtyles them Egyptian Jews: I ſuppoſe, from their colour. See his Hiſt. L. xvi. p. 322. d.

† *Hiſt. of the Jews*, B. vii. chap. xxxiii. p. 476.

The quotation that follows, is from Biſhop Law. "At the "termination of the captivity of the Jews at Babylon, the greateſt "part of them, and thoſe of the greateſt eminence, ſtayed be- "hind, and ſettled in Chaldea, Aſſyria, and other eaſtern pro- "vinces;—whence it is probable, that ſome of their deſcendants "ſpread ſo far as the Eaſt-Indies, where their poſterity continue "to this day; as appears from the accounts of many modern tra- "vellers."

"The extract which follows, is from Bernier's Deſcription of "Hindoſtan. Bernier was a learned Frenchman, who reſided "twelve years at the court of the Great Mogul, and in the year "1664, accompanied him in his journey to the ſmall kingdom "of Kachemire, or Caſhmire; a country very rarely viſited by "Europeans, as it is ſituated at the extremity of Hindoſtan, "borders upon Tartary and upon Perſia, and is extremely dif- "ficult of acceſs, being ſhut up, and almoſt inſulated by the "mountains of Caucaſus. In anſwer to ſome inquiries made by "that induſtrious traveller, M. Thevenot, whether there were "Jews in the kingdom of Caſhmere, and whether they were poſ- "ſeſſed of the writings of the Old Teſtament; Bernier informs "him, 'that if there have in that country been thoſe who pro- "feſſed Judaiſm, as there is ſome reaſon to believe, there are "none now remaining, but that all the inhabitants are either "Pagans or Mahometans.—Nevertheleſs one cannot fail of "finding there many marks of Judaiſm. The *firſt* is, that on "entering this kingdom, after having paſſed the mountains of "Pirepenjale, all the inhabitants that I ſaw in the firſt villages "appeared to me to be Jews, in their air and deportment, and "moreover in that indefinable peculiarity, which enables us to "diſtinguiſh one nation from another. I am not the only perſon, "who has been of that opinion; our father, the Jeſuit, and many "of us Europeans have entertained it before me. The *ſecond* is, "that I have remarked that among the lower ranks of people in "this town, although Mahometans, yet the name of Mouſa, which "ſignifies Moſes, is very much in uſe. The *third* is, they com- "monly ſay, that Solomon came into their country, and that it "was he who cut through the mountain of Baramoulé, to give a "free paſſage to the waters. The *fourth*, that Moſes died at "Caſhmere, and that his tomb is one league diſtant from this "town. The *fifth*, that they pretend, that that little and very "ancient edifice, which appears from this place, upon an high "mountain, was built by Solomon, and that it is for that reaſon, "that to this very day they call it *the throne of Solomon.* There- "fore I would not deny, that ſome Jews have penetrated hither. "Theſe people, in the lapſe of time, may have loſt the purity of "their law, have become idolators, and at length Maho- "metans *."

* Vol. ii. p. 59—395.

On the deſcent of the Afghàns, who are ſuppoſed to derive their origin from the *ten tribes*, I have ſpoken in a former publication*. The curious may conſult, on this ſubject, *Aſiatic Reſearches*, 4to. Vol. ii. or *Diſſertations and Miſcel. Pieces, relating to the Hiſt. and Antiq. the Arts, Sciences, and Liter. of Aſia*, by Sir W. Jones, &c. 8vo. Vol. ii. p. 128.

On the whole, independent of the authority of prophecy, there are many reaſons for concluding, that the deſcendants of the ten tribes, though they may be unable to trace from what particular tribe they deſcend, are yet kept a diſtinct people; and that the proofs of this ſhould be continually gaining ſtrength, at this diſtant age, is a circumſtance which may well excite our admiration.

II. But do the prophets aſſure us, that Iſrael ſhall be gathered from all the nations whither they have been driven? They ſay much alſo of the moral character by which they are to be diſtinguiſhed, and of the ſtate of proſperity to which they ſhall be raiſed, after this deliverance. They are to be a holy people, and to enjoy unexampled proſperity and peace: and by attention to thoſe prophecies, which ſpeak on this ſubject, and comparing them with the paſt hiſtory of the Jews, we ſhall ſee reaſon to conclude, that ſomething great ſtill awaits this people. And under this head we ſhall take occaſion to introduce ſome of thoſe prophecies which relate to a future more general ſpread of the goſpel among the Gentiles, when ſuch a ſtate of peace and holineſs is to be realized among mankind, in general, as has never, hitherto, been ſeen.

We ſhall begin with Iſaiah, chap. ii. 2—5. "And it ſhall come to paſs in the laſt days, that the mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills, and all nations ſhall flow unto it." That is, the kingdom of God ſhall come, and be exalted above all the kingdoms of the world, and his *will be done on earth as it is done in heaven*. "And many people ſhall go, and ſay, Come ye, and let us go up to the mountain of the Lord, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion ſhall go forth the law, and the word of the Lord from Jeruſalem. And he ſhall judge among the nations, and ſhall rebuke many people; and they ſhall beat their ſwords into ploughſhares, and their ſpears into pruning hooks; nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more. O houſe of Jacob, come ye, and let us walk in the light of the Lord." And in chap. xi. where the prophet is predicting the bleſſings of the Meſſiah's reign, he ſays, "Righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins. The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid, the calf and the young lion, and the fatling together, and a little child ſhall lead them."

* Signs of the Times, in Three Parts. Part ii. p. 103—105, 5th Ed.

Figurative language to repreſent the great peace and harmony which ſhall prevail in the times referred to, but which has never been realized in any degree correſponding with the figures uſed. At this time, according to the prophet, (ver. 9.) all is to be peace, all is to be goodneſs. "They ſhall not hurt nor deſtroy in all my holy mountain; for the earth ſhall be full of the knowledge of the Lord as the waters cover the ſea." But, alas! what has the world hitherto been? What is the ſcene which even chriſtendom has, in every age, preſented, and which it ſtill preſents? Deceit, violence, and carnage. "He looked for judgment, but behold oppreſſion: for righteouſneſs, but behold a cry*;" ver. 12. "And he ſhall ſet up an enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael, and gather the diſperſed of Judah from the four corners of the earth. The envy alſo of Ephraim ſhall depart, and the adverſaries of Judah ſhall be cut off. In chapter the xxxii. it is promiſed that, after a ſtate of long and grievous deſolation, the ſpirit ſhall be poured out from on high, when the whole face of things ſhall be changed, "and the wilderneſs be a fruitful field, and the fruitful field be counted for a foreſt.—And the work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs, and aſſurance for ever." And in the following chapter, the mind of the holy prophet being ſtill filled with the ſame tranſporting ideas, he exclaims, "Look upon Zion the city of our ſolemnities. Thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle that ſhall not be taken down, not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken.—And the inhabitant ſhall not ſay, I am ſick: the people that dwell therein ſhall be forgiven their iniquity†."

Chap. liv. 7. "For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord, thy Redeemer. For this is as the waters of Noah unto me, for as I have ſworn that the waters of Noah ſhould no more go over the earth, ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee." Surely there remains a time for the diſplay of this uninterrupted kindneſs! God has been wroth with his people, and his wrath is not yet turned away from them. From the days of Iſaiah to the preſent moment, they have known little elſe but oppreſſion and trouble, as a puniſhment for their ſins. But hear the language of mercy (ver. 11—14.) "O thou afflicted, toſſed with tempeſt, and not comforted, behold, I will lay thy ſtones with fair colours, and lay thy foundations with ſapphires—And all thy chil-

* Iſa. ver. 7. † Iſa. ver. 20—24.

dren ſhall be taught of the Lord, and great ſhall be the peace of thy children. In righteouſneſs ſhalt thou be eſtabliſhed: thou ſhalt be far off from oppreſſion, for thou ſhalt not fear; and from terror, for it ſhall not come near thee."

See alſo chapter lx. "Arife and ſhine, for thy light is come, and the glory of the Lord is riſen upon thee. For, behold, darkneſs ſhall cover the earth, and groſs darkneſs the people, but the Lord ſhall riſe upon thee, and his glory ſhall be ſeen upon thee. And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing.—Thy ſons ſhall come from far, and thy daughters ſhall be nurſed by thy ſide. Then ſhalt thou ſee and flow together, and thy heart ſhall fear and be enlarged, becauſe the abundance of the ſea ſhall be converted unto thee, the forces of the Gentiles ſhall come unto thee—who are theſe that fly as a cloud, and as doves to their windows? Surely the iſles ſhall wait for me, and the ſhips of Tarſhiſh firſt, to bring thy ſons from far, their ſilver and their gold with them.—The ſons of ſtrangers ſhall build up thy walls, and their kings ſhall miniſter unto thee; for in my wrath I ſmote thee; but in my favour have I had mercy on thee.—Whereas thou haſt been forſaken and hated, ſo that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Violence ſhall no more be heard in thy land, waſting nor deſtruction within thy borders.—Thy people alſo ſhall be all righteous. They ſhall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."—But, were we to quote one half of what this prophet has ſaid upon this ſubject, we muſt tranſcribe a great part of his book. Paſſing over, therefore, the following chapters, which abound with predictions to the ſame effect, let us attend to the prophecies of Jeremiah.

Chapter iii. 12. "Go and proclaim theſe words towards the north, and ſay, Return, thou backſliding Iſrael, ſaith the Lord, and I will not cauſe mine anger to fall upon you, for I am merciful, ſaith the Lord God, and I will not keep anger for ever."—Obſerve what follows at ver. 17th; it is, certainly, what has never yet had its completion.—"At that time they ſhall call Jeruſalem the throne of the Lord, and all nations ſhall be gathered unto it, to the name of the Lord at Jeruſalem; neither ſhall they walk any more after the imagination of their evil hearts. In thoſe days the houſe of Judah ſhall walk with the houſe of Iſrael, and they ſhall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers. But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſts of nations? And I ſaid, Thou ſhalt call me, My Father, and ſhalt not turn away from me." Although nothing of this has hitherto been ſeen, yet we are aſſured, in chapter xxx. and xxxi. that it ſhall be realized in *the latter days*, when, it is promiſed, they ſhall at once enjoy unlimited proſperity, and be made a moſt holy people. "Behold, the days come, ſaith the Lord, that I will ſow the houſe of Iſrael,

and the houſe of Judah, with the ſeed of man, and with the ſeed of beaſt; and it ſhall come to paſs, that like as I have watched over them to pluck up, and to break down, and to deſtroy, and to afflict; ſo will I watch over them, to build and to plant, ſaith the Lord." Nor does the promiſe relate to temporal proſperity only. They are to be a holy people, and participate in all the ſpiritual bleſſings ſuited to the better part of man. "Behold, the days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah.—This ſhall be the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they ſhall be my people. And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord; for they ſhall all know me from the leaſt of them to the greateſt of them, ſaith the Lord; for I will forgive their iniquity, and I will remember their ſin no more." And to make the promiſe ſure, and to remove all doubts, in the moſt diſcouraging times, as to its accompliſhment, it is ratified in the moſt ſolemn manner. "Thus ſaith the Lord, which giveth the ſun for a light by day, and the ordinances of the moon, and of the ſtars, for a light by night; which divideth the ſea when the waves thereof roar, the Lord of hoſts is his name: if thoſe ordinances depart from before me, ſaith the Lord, then the ſeed of Iſrael alſo ſhall ceaſe from being a nation before me, for ever. Thus ſaith the Lord, If heaven above can be meaſured, and the foundation of the earth ſearched out beneath, I will alſo caſt off the ſeed of Iſrael for all that they have done, ſaith the Lord*."

All the prophets corroborate the ſame hopes. God promiſes by Ezekiel, that the day ſhall come, "And there ſhall be no more a pricking brier unto the houſe of Iſrael, nor any grieving thorn, of all that are round about them, that deſpiſed them, and they ſhall know that I am the Lord†."—Hoſea teſtifies, that after the children of Iſrael have abode many days without a king, or prince, or ſacrifice, they ſhall afterwards return and ſeek the Lord, and ſhall fear him and his goodneſs in the latter days‡.—Joel alſo prophecies, that after the harveſt and the vintage, when God ſhall have cut off the enemies of his people, then, "The mountains ſhall drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall flow with water.—Then Judah ſhall dwell for ever, and Jeruſalem from generation to generation§." "In thoſe days," ſays Amos, "when the tabernacle of David which is fallen ſhall be raiſed up, then the ploughman ſhall overtake the reaper, and the treader of grapes him that ſoweth ſeed, and the mountains ſhall drop new wine, and all the hills ſhall melt. And I will bring again the captivity of my

* Chap. xxxi. 27—31—37.

† Chap. xxviii. 24. ‡ Chap. iii. 4, 5. § Chap. iii. 18, 20.

people Iſrael, and they ſhall build the waſte cities, and inhabit them, and they ſhall plant vineyards, and drink the wine thereof; they ſhall alſo make gardens, and eat the fruit of them. And I will plant them upon their land, and they ſhall no more be pulled up out of their land which I have given them, ſaith the Lord God*."—Zechariah alſo foretels the general repentance of Iſrael, and gives aſſurance of the mercy which they ſhall find†. And, then, when all their enemies ſhall be deſtroyed who ſhall fight againſt them, to prevent their reſettlement in their own land, "The Lord ſhall be king over all the earth; in that day ſhall there be one Lord, and his name one. And the land ſhall be turned as a plain from Geber to Rimmon, ſouth of Jeruſalem.—And men ſhall dwell in it, and there ſhall be no more utter deſtruction, but Jeruſalem ſhall be ſafely inhabited‡."

Theſe are a few of the Old Teſtament prophecies, which give the moſt unequivocal aſſurance, not only that both the houſes of Iſrael ſhall be gathered, and united in the latter days; but, that an extraordinary degree of holineſs ſhall be ſeen among them, and that they ſhall long enjoy unexampled peace and proſperity. Surely, if there be any meaning in words, this muſt be taught by the language of the prophets; and if all this, with what goes before, relative to their return, can poſſibly be ſtrained and tortured, till it mean nothing more than what followed the return from Babylon, when a few Jews, by permiſſion of their maſters, rebuilt their city and temple, and formed a petty ſtate in Paleſtine, which ſtood tottering for about five hundred years, expoſed to the perpetual aſſaults of its enemies, and ſcarcely ever enjoying the ſhadow of freedom, till, at laſt, it was entirely ſubverted by the arms of Titus, and they diſperſed over the face of the earth: or, what is full as ſtrange, if all this can be allegorized till the return of baniſhed Iſrael to the land which God gave to Abraham, the rebuilding of Jeruſalem, and the ſucceeding bleſſings, of which the prophets ſpeak, mean the gathering of wandering ſinners to Chriſt by the preaching of the Goſpel, the building up of a church for God of Gentile converts, the ſpiritual ſeed of Abraham, and the peace and proſperity of ſoul which believers enjoy.—If the language of the prophets, I ſay, can be made to ſignify nothing more than this, or only ſomething like it, then our Scriptures are, indeed, a mere noſe of wax, which may be twiſted to any thing, and unbelievers have a right to make the moſt of it.—No, the holineſs, power, ſplendor, and peace, of which the prophets have ſpoken, and of which the Jews are the heirs, have never yet been ſeen. For the homage which the kings of the earth are to pay them, they have hitherto experienced nothing but contempt, or the moſt direful wrath. If we look for peace, war has purſued them; if we look for proſperity and ſplendor, behold they are ſcattered among all nations, and we ſee

* Chap. ix. 11—15. † Chap. xii. xiii. ‡ Chap. xiv. 9—11.

little but what fills with loathing diſguſt. Do we look for holineſs? Behold bigotry, ſuperſtition, and wickedneſs, for the ſake of which the wrath of God is come upon them to the uttermoſt. A ſtrange fulfilment of the promiſe, *thy people ſhall be all righteous; they ſhall inherit the land for ever.—I will make thee an eternal excellency, a joy of many generations!* To the Jews the Meſſiah was promiſed, from them he ſprung, to them he was to be a bleſſing. But what bleſſing has the nation of the Jews hitherto received from Chriſt? When he came, they murdered him, as their prophets had foretold; and for more than 1700 years they have been removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt, and a curſe in all places whither they have been driven*. A time muſt, therefore, come, when the Meſſiah ſhall reign for the good of the Jews, and when the Gentiles ſhall ſee their righteouſneſs, and all kings their glory; for, if they periſh in their preſent miſeries, the prophecies prove nothing, and our faith is vain.

If it were neceſſary to bring forward any thing more to ſhew what the future character and ſtate of the Jews will be, we might conſider the apoſtle Paul's argument, in Rom. xi. where he contends that there will be a time when all Iſrael ſhall be ſaved; and that thoſe, who on the firſt preaching of the Goſpel, had believed, were but the firſt-fruits; the earneſt of the full harveſt, which ſhould hereafter be reaped.—But more, I hope, is needleſs.

III. Let us now notice that double return which the prophets give us great reaſon to expect. Iſaiah ſays, (chap. xi. 10.) "And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people, to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious. And it ſhall come to paſs in that day that the Lord ſhall ſet his hand *again the ſecond time* to recover the remnant of his people, which ſhall be left from Aſſyria, and from Egypt, and from Pathros—and he ſhall ſet up an enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah, from the four corners of the earth."—Again, chapter lx. 9. "Surely the iſles ſhall wait for me, and the ſhips of Tarſhiſh *firſt*, to bring thy ſons from far, their ſilver and their gold with them, unto the name of the Lord thy God." If by the *iſles*, and *Tarſhiſh*, the prophet meant thoſe European countries to which the Phœnicians anciently traded, (putting Tarſhiſh, or Tarteſſus, in Spain for thoſe diſtant maritime countries in general) as is probable, then, perhaps, this paſſage may ſignify that the Jews in theſe weſtern parts, ſhall be reſtored firſt. But from neither of the above paſſages can we conclude, with certainty, either that there will be a double return, or that the reſtoration will begin with Judah, as has been the general opinion. But this concluſion reſpecting the double return is not drawn ſo much from its being diſtinctly predicted in any par-

* Jer. xxiv. 10.

ticular paſſages of Scripture, as from the general caſt of ſeveral of the prophecies, and from comparing them among themſelves, and attending to the diſcriminating circumſtances of ſeveral of them. For inſtance, many of the prophecies ſpeak of the return of this people as being attended with great affliction, and as taking place amidſt much oppoſition, and on their own part, even with conſiderable reluctance; whilſt others repreſent their return as accompanied with the happieſt circumſtances; being entered upon with readineſs and joy, and forwarded by the aſſiſtance of all the nations. Some of the prophecies ſpeak of the nations as now ſunk in idolatry and crimes, and as the objects of the divine vengeance; whilſt others repreſent them as now turned to the Lord, and walking in the light of the Meſſiah. Judah alſo, is ſpoken of as the alone people, or, at leaſt, as the principal, when their enemies ſhall oppoſe their reſettlement in their own land, and their governors it is that are to be as a hearth of fire among wood, and as a torch of fire in a ſheaf*.

Theſe particulars will, hereafter, come under our conſideration; and, if we attend to them carefully, we ſhall ſee abundant reaſon to conclude, that there muſt be two eminent returns of this people, and, perhaps, at about *forty-five* years diſtance from each other. The firſt will be before their converſion, but the latter, which will be, by far, the moſt conſiderable, after it.

IV. There is alſo another thing, of which it may be expected ſome notice ſhould be taken.—And that, not ſo much becauſe it is a matter of curious enquiry, as becauſe it ſuggeſts a ſtrong argument in favour of a future return of the Jews.—It reſpects the extent of the country which the reſtored tribes are to poſſeſs. God promiſed to Abraham (Gen. xv. 18.) that he would give to his ſeed "the land from the river of Egypt," (which empties itſelf into the Mediterranean ſea, near Gaza) "unto the great river, the river Euphrates." And which promiſe he afterwards ratified to the people of Iſrael thus. "I will ſet thy bounds from the Red ſea, even unto the ſea of the Philiſtines, and from the deſert (*i. e.* of Syria) unto the river," or the Euphrates†. Thus, agreeable to the original grant of God, their territory was to extend to the river Euphrates on the eaſt, to the Red ſea, and the river of Egypt on the ſouth; to the great ſea, or Mediterranean (called the ſea of the Philiſtines, becauſe they inhabited the countries bordering on it) on the weſt; and to the deſert of Syria on the north, including Lebanon, as appears from Deut. i. 7. and Zech. x. 10. which reaches almoſt as far as Tripoli, and alſo the country of the Zidonians which extended quite thither. See Joſh. xiii. 6. and Maundrell's Journey, p. 142. According to Mr. Whiſton, the land allotted to the Iſraelites in Joſhua's time was about 208 miles long, and 100 broad, whereas from Elath, on the Red ſea, in lat. 29. N. to Tripoli, in lat. 34.

* Zech. xii. 6. † Ex. xxiii. 31.

and a half (or to Palmyra or Tadmor) is nearly 308 Engliſh miles. The width from the *Mediterranean* to the Euphrates is very irregular. Now it is certain that Iſrael never yet had poſſeſſion of the promiſed country to the full extent, for although Solomon reigned over all the kings from the Euphrates, even unto the land of the Philiſtines, and to the border of Egypt*, and ſeems to have extended a degree of power, from the Red ſea to Tadmor, in the deſert of Syria†, yet the Tyrians and Zidonians (though God particularly promiſed to drive out theſe laſt, which included the former, for Zidon was the mother of Tyre) always continued independant. Nor was the power which Solomon poſſeſſed permanent. It expired with himſelf. From hence it appears that the time is yet to come when the grant made to Abraham, and his ſeed, will be enjoyed to the full extent; and this concluſion is countenanced by the language of the prophets. Iſaiah ſays,‡ "They ſhall lay their hand upon Edom and Moab, and the children of Ammon ſhall obey them." Again, "Thy waſte, and thy deſolate places, and the land of thy deſtruction, ſhall even now be too narrow, by reaſon of the inhabitants: and they that ſwallowed thee up (the Turks, and other enemies) ſhall be far away. The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, the place is too ſtrait for me, give place to me that I may dwell §." And God promiſes by Zechariah, "I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph, and I will bring them back again to place them. And I will bring them into the land of Gilead, and Lebanon, and place ſhall not be found for them ‖." Thus Gilead and Lebanon are to be added to their former poſſeſſions, but which being ſtill too narrow, they ſhall extend themſelves to the Euphrates on the eaſt, and to the Red ſea on the ſouth. And thus, to ſay nothing of the ſituation of Jeruſalem, as in the centre of the habitable world; as placed in a ſituation the moſt favourable for carrying on an intercourſe, whether as the ſeat of a univerſal monarchy, or as the great emporium of commerce—with every nation upon earth; and thus placed in one of the happieſt climates in the world, *in a land flowing with milk and honey, which is the glory of all lands* ¶, a country, which, when its boundaries were ſo much more contracted, ſupported in plenty, as may fairly be calculated from 2 Sam. xxiv. 9. nine millions of ſouls, (a population three times as great per acre as ours) and their iniquities being now removed, the ſpecial bleſſing of God ſhall be upon them, and he will bleſs their land, that the "ploughman ſhall overtake the reaper, and the treader of grapes him that ſoweth ſeed. And the mountains ſhall drop new wine, and all the hills ſhall melt, and they ſhall be no more a prey to the heathen, neither ſhall the beaſts of the land devour them, but they ſhall dwell ſafely, and none ſhall make them afraid."

* 2 Chron. ix. 26. † Chap. viii. 4. 17. ‡ Chap. xi. 14.
§ Ch. xlix. 19, 20. See alſo liv. 1—3. ‖ Ch. x. 6, 10. ¶ Ezek. xx. 6.

CHAPTER II.

Events, intimately connected with the Reſtoration of the Jews; generally, great Calamities and Revolutions; particularly, the fall of the Fourth Monarchy, and of the Ottoman Power,—the Quarter from whence their deliverance may be expected to originate.

HAVING endeavoured to eſtabliſh the certainty of the fact, that the deſcendants of Abraham will, in the latter days, be gathered from the countries whither they are diſperſed, be reſettled in their ancient patrimony, be made a holy people, and long enjoy the greateſt peace and proſperity, we ſhall now examine the prophecies to ſee what information can be obtained as to any of thoſe events which are to be cotemporary with this reſtoration, or intimately connected with it, and as to the quarter from whence it is likely to come.—Upon examination we ſhall find great reaſon to conclude that, *generally*, it will be at a time of great and extenſive revolutions and calamities; and, *more particularly*, at the time of the overthrow of the *fourth* monarchy, and of the Turkiſh empire, and that ſome people in theſe weſtern parts of the world will be employed, by divine providence, as the firſt and principal agents in this important work.

I. The prophecies, which firſt claim our attention, are thoſe which ſpeak of the great and awful revolutions and calamities which are to take place in the latter times of the world *, and at the time of Iſrael's deliverance. In Dan. xii. 1. the angel informs the prophet, that at the time when his people ſhall be delivered, "There ſhall be a time of trouble, ſuch as never was ſince there was a nation, even to that ſame time." And Jeſus Chriſt, prophecying of the end of Jeruſalem's captivity, determines it to be at the ſame time with that great revolution in human affairs, which he has repreſented in the ſtrongeſt language of metaphor. "And there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity, the ſea and the waves roaring. Mens' hearts failing them for fear, and for looking after thoſe things which are coming upon the earth; for the powers of heaven ſhall be ſhaken †."

Although what David ſays, in the *ſecond Pſalm*, had, doubtleſs, an inchoate or partial accompliſhment, at the firſt eſtabliſhment

* When we ſay *world*, we muſt often be underſtood to mean this *age* or *diſpenſation* under which we live. This is ſometimes the meaning of the word in Scripture, as Matth. xxiv. 3.

† See Luke xxi. 24—28.

of the Goſpel, yet its full completion is ſtill to come. "Aſk of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. Thou ſhalt break them with a rod of iron; thou ſhalt daſh them in pieces like a potter's veſſel. Be wiſe now therefore, O ye kings: be inſtructed ye judges of the earth." Again, Pſ. cx. "The Lord hath ſworn, and will not repent, thou art a prieſt for ever after the orner of Melchizedek. The Lord at thy right hand ſhall ſtrike through kings in the day of his wrath. He ſhall judge among the hrathen; he ſhall fill the places with the dead bodies, he ſhall wound the heads (*princes*) over many countries." Dr. Jortin ſays of this prophecy, "This is as plain as a prophetic deſcription "ought to be; it is applicable to Chriſt alone, and it ſets forth his "exaltation, his royal dignity, his prieſtly office, the propagation "of his Goſpel, the obedience of his ſubjects, the deſtruction of "his enemies, and of the Roman emperors who perſecuted the "church*." And, he might have added, of all the rulers of the earth who ſhall oppoſe the complete eſtabliſhment of the kingdom of God on earth, and, particularly, when he ſhall ſet his hand to reſtore his ancient people, to deliver the nations from the oppreſſions of antichriſt, to purify the Goſpel from the corrupt mixtures of men, and make Zion the joy of the whole earth.

In Iſa. ii. where the prophet is predicting the exaltation of the kingdom of God at that time when Jacob ſhall be invited to walk in the light of the Lord, he ſays, (ver. 4.) "He ſhall judge among the nations, and ſhall rebuke many people." Ver. 10—19. "Enter into the rock, and hide thee in the duſt, for fear of the Lord, and for the glory of his majeſty. The lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the Lord alone ſhall be exalted in that day. For the day of the Lord of hoſts ſhall be upon every one that is proud and lofty, and upon every one that is lifted up, and he ſhall be brought low, and upon all the cedars of Lebanon," (*i. e.* the great and powerful among men) "that are high and lifted up; and upon all the oaks of Baſhan. And upon all the high mountains, and upon all the hills that are lifted up," (upon all the powerful and proud kingdoms and governments) "and upon every high tower, and upon every fenced wall, and upon all the ſhips of Tarſhiſh," (upon ſhips of commerce and war) "and upon all pleaſant pictures."—This may ſignify, by a figure, the deſtruction which ſhall fall upon all the elegancies of life, which ſerve for pride and luxury: or, that vengeance which ſhall be taken on idolatrous worſhip; both theſe ideas comport with what follows.—"And the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low; and the Lord alone ſhall be exalted in that day, and the idols he ſhall utterly aboliſh. And they ſhall go into the holes of the rocks,

* Remarks on Eccl. Hiſt. vol. i. p. 183.

and into the caves of the earth, for fear of the Lord, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth."

In the *twenty-fourth*, and three following *chapters* of this Book, we have one continued prophecy of events which, it cannot well be doubted, are ſtill future; ſome of which are the moſt tremendous; and others, the moſt glorious. "Behold the Lord maketh the earth empty, and maketh it waſte, and turneth it upſide down, and ſcattereth abroad the inhabitants thereof. And it ſhall be as with the people, ſo with the prieſt; as with the ſervant, ſo with his maſter; as with the maid, ſo with her miſtreſs; as with the buyer, ſo with the ſeller; as with the lender, ſo with the borrower; as with the taker of uſury, ſo with the giver of uſury to him. The land" (or earth, or that region of the earth, on which God's judgment ſhall more immediately fall) "ſhall be utterly emptied, and utterly ſpoiled; for the Lord hath ſpoken this word*." What language could the prophet have choſen, that would have expreſſed, more ſtrongly, great and general calamities? Again, "Fear and the pit, and the ſnare are upon thee, O inhabitant of the earth. And it ſhall come to paſs, that he who fleeth from the noiſe of the fear ſhall fall into the pit, and he that cometh up out of the midſt of the pit, ſhall be taken in the ſnare;"—*i. e.* he who flees from one evil ſhall fall into another: there will be no eſcape.—"For the windows from on high are open, and the foundations of the earth do ſhake. The earth is utterly broken down," (*i. e.* the earth politic. The foundations, on which all rule and authority ſtood, are deſtroyed.) "The earth is clean diſſolved, and the earth is moved exceedingly. The earth ſhall reel to and fro, like a drunkard, and ſhall be removed like a cottage, and the tranſgreſſion thereof ſhall be heavy upon it, and it ſhall fall, and not riſe again†." But ſome may ſay, Theſe are the common ſort who are thus to ſuffer. The rich and great will be more ſecure; they are placed above the reach of thoſe calamities which afflict the ordinary ranks of mankind. It may be uſually ſo; we know that, when fire and ſword, at the command of tyrants, lay waſte extenſive regions and kingdoms, and nothing but conſternation and miſery are the portion of millions; the great ones of the earth live in riot ſtill, and care for none of theſe things. But hear the prophet: "And it ſhall come to paſs in that day, that the Lord ſhall puniſh the hoſt of the high ones that are on high, and the kings of the earth upon the earth, and they ſhall be gathered together as priſoners are gathered in the pit, and ſhall be ſhut up in the priſon, and after many days ſhall they be viſited. Then the moon ſhall be confounded, and the ſun aſhamed, (all that power and ſplendour, ſupreme and ſubordinate, which has ruled and ſhone in the political world, ſhall rule and ſhine no more) "when the Lord of hoſts ſhall reign in mount Zion, and in Jeruſalem, and before his ancients glorioufly‡."

* Chap. xxiv. 1—3. † Ver. 17—20. ‡ Ver. 21—23.

And now, when God avenges the blood which has been ſhed, and glorifies his juſtice in the puniſhment and complete overthrow of the enemies of his people, and in the deliverance of his ſervants, the righteous ſhall aſcribe praiſe to his name. Chap. xxv. 1.—"O Lord, thou art my God, I will extol thee, I will praiſe thy name, for thou haſt done wonderful things. Thy counſels of old are faithfulneſs and truth: for thou haſt made of a city, an heap; of a defenced city, a ruin. Thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs."—Now the myſtical Babylon comes into remembrance, and falls to riſe no more. Chap. xxvi. 5.—"He bringeth down them that dwell on high, the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the duſt. The foot ſhall tread it down, even the feet of the poor, and the ſteps of the needy."—And now it is that the dry bones of Iſrael are remembered. Ver. 19th.—"Thy dead men ſhall live, together with my dead body ſhall they ariſe. Awake and ſing, ye that dwell in duſt, for thy dew is as the dew of herbs, and the earth ſhall caſt out the dead."—And what is the duty, and in what conſiſts the ſecurity, of God's people, in theſe days of judgment? Shall they take the ſword, and mingle in the political ſtorm? Shall they fight with the Babylonians, or plot with the Perſians? —No. Ver. 20th.—"Come, my people, enter thou into thy chambers, and ſhut thy doors about thee; hide thyſelf, as it were, for a little moment, until the indignation be overpaſt. For behold, the Lord cometh out of his place, to puniſh the inhabitants of the earth for their iniquity: the earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlain."—In the following chapter the prophet purſues the ſame ſubject, and informs us, that after the Lord, with his ſore and great and ſtrong ſword, ſhall have ſlain Leviathan the piercing ſerpent, and the dragon that is in the ſea *, (the horrible tyrannies which devour mankind) then a happy ſtate of things ſhall ſucceed, "and he ſhall cauſe them that are of Jacob to take root; Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit †." And, at the review of God's dealings with the nations, and on comparing the chaſtiſements which Iſrael has endured, with the judgments executed on their enemies, the prophet exclaims,—"Hath he ſmitten him (Iſrael) as he ſmote thoſe that ſmote him? or is he ſlain according to the ſlaughter of them that are ſlain by him?"

Again, when in chapter li. this prophet announces to Iſrael the mercy of God, who reſtores their commonwealth, or, in the metaphorical ſtyle of inſpiration,—"Plants the heavens, and lays the foundations of the earth, and ſays to Zion, Thou art my people," he ſays,—"Awake, awake, ſtand up, O Jeruſalem, which haſt drunk, at the hand of the Lord, the cup of his fury. Thus ſaith thy Lord, the LORD, and thy God, which pleadeth the cauſe of

* Comp. Rev. xii. xiii. xix. xx. † Ver. 6.

his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou ſhalt no more drink it again. But I will put it into the hand of them that afflict thee, which have ſaid to thy ſoul, Bow down, that we may go over: And thou haſt laid thy body as the ground, and as the ſtreet to them that went over *."

And what judgments are they of which this prophet ſpeaks in the *ſixty-third* chapter? Both Jewiſh and Chriſtian commentators are agreed, that he had his eye directed to that great ſcene of deſtruction in which the enemies of God, and his people, ſhall be involved in the latter days. Some, indeed, have fancied, that the prophecy had its completion in the victories obtained by Judas Maccabeus over the Edomites. But ſurely much of what is ſaid is utterly inapplicable to him, and to his ſlaughter of *twenty thouſand* of the Idumeans. Yes, the prophecy relates to ſomething ſtill future. To ſay nothing about the double ſenſe, and the germinating fulfilment of many of the prophecies, (but in favor of which much, I think, may be ſaid) and ſuppoſing this, in particular, to have no double ſenſe, yet, as Mr. Lowth obſerves, "Seeing that it is uſual with the prophets to denote the enemies "of the church in general, by the name of ſome country which "was remarkable for its hatred to the Jewiſh nation," as the Idumeans were; for inſtance, Babylon, Egypt, &c. there is nothing wild in concluding, that the prophet does here thus denote the perſecutors of the church of God (who have alſo been the oppreſſors of the Jews) by Edom and Bozrah; and the rather, perhaps, becauſe Edom originally ſignifies *red as blood*, and Bozrah denotes a vintage. And what is here repreſented appears to be the ſame deſtruction as that ſignified by the vintage in Rev. xiv. The prophecy begins,—"Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-preſs alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment: For the day of vengeance is in mine heart, and the year of my redeemed is come. And I will tread down the people in mine anger, and make them drunk in my fury; and I will bring down their ſtrength to the earth."

Again, when God promiſes to extend peace to Jeruſalem like a river, and to comfort his reſtored Iſrael, he ſays,—"And the hand of the Lord ſhall be known towards his ſervants, and his indignation towards his enemies. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render

* Ver. 17, 22, 23.

his anger with fury, and his rebuke with flames of fire. For by fire, and by his ſword, will the Lord plead with all fleſh, and the ſlain of the Lord ſhall be many *." Idolaters, eſpecially, are threatened to be conſumed together.

Leſt we weary the reader with multiplied quotations, we will paſs to the prophecy of Joel. This prophet alſo ſpeaks of the ſame ſhaking of nations, and of the deſtruction which ſhall fall upon them at the time of Iſrael's reſtoration, and as preparatory to that ſtate of peace and righteouſneſs which God has promiſed †. The Gentiles (by whom are meant the wicked nations of every region, of whatever religion, whether Pagan, Mahomedan, or Chriſtian) will prepare for war, and wake up their mighty men. And (provoked, moſt likely, by ſome great movement in Providence, by which their prejudices, their corruptions and ſuperſtitions are threatened) they will beat their ploughſhares into ſwords, and their pruning hooks into ſpears. They will gather themſelves together to fight againſt the diſpenſations of providence; but it will be to the valley of deciſion, where the Lord will decide the conteſt between himſelf and the enemies of his kingdom, by their complete and everlaſting overthrow.—"The ſun and the moon ſhall be darkened, and the ſtars ſhall withdraw their ſhining. The Lord alſo ſhall roar out of Zion, and utter his voice from Jeruſalem, and the (ſymbolical) heavens and earth ſhall ſhake; but the Lord will be the hope of his people, and the ſtrength of the children of Iſrael."—Now, ſays the prophet,—"Judah ſhall dwell for ever, and Jeruſalem from generation to generation. For I will cleanſe their blood that I have not cleanſed, for the Lord dwelleth in Zion."—Thus far Joel.

Micah, alſo, propheſying of the return of Iſrael, as we have ſeen, foretels (chap. iv. 11.) the oppoſition which ſhall be made to their reſettlement, and the awful conſequences to their enemies." —Now, alſo, many nations are gathered againſt thee, that ſay, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither underſtand they his counſel; for he ſhall gather them as ſheaves into the floor."

Thus we have ſelected for notice a few from among the numerous prophecies which ſpeak, in a general way, of thoſe convulſions, revolutions and calamities, with which the nations are to be viſited at the time of the deliverance of the Jews from their preſent captivity, and of the church of God from her enemies.

II. We are now to attend to ſome of thoſe propheeies, which ſpeak more diſtinctly of ſome particular events, which are to be intimately connected with the Reſtoration of the Jews: ſuch as the utter overthrow of the Roman or *fourth* monarchy, and of the Turkiſh empire.

Firſt, the overthrow of the Roman or *fourth* monarchy.—1. That the great image in Dan. ii. and the four wild beaſts in

* Chap. lxvi. 14—17. † See Joel iii.

Dan. vii. repreſent the four great monarchies with which the fortunes of the church of God have been eſpecially connected, hardly admits of a doubt. The legs of the image, which were of iron; with the feet, compoſed partly of iron and partly of clay, repreſent the fourth, or Roman monarchy. The legs of iron ſignify its great ſtrength and power in its moſt perfect ſtate; and its feet and toes, what it has been ſince its diviſion, and the mixture of barbarous nations. "This fourth kingdom," ſays Mr. Lowth, "can be no other than the Roman empire. The ten toes of the "image ſignify the ten kings who were, in after-times, to divide "the kingdom among themſelves." Ver. 44.—"And in the days of theſe kings ſhall the God of heaven ſet up a kingdom, which ſhall never be deſtroyed: And the kingdom ſhall not be left to other people, but it ſhall break in pieces, and conſume all theſe kingdoms, and it ſhall ſtand for ever."—And when is this breaking to pieces to happen? Compare ver. 34.—"Thou ſaweſt till that a ſtone was cut out without hands, which ſmote the image upon his feet that were of iron and clay, and brake them in pieces."—That is, it is in the times of the laſt monarchy, and in the latter times of this, of courſe, that the ruin is to come. The deſtruction is to begin at the toes of the image, the kingdoms into which the Roman empire has been divided.—"Then the iron, the clay, the braſs, the ſilver and the gold was broken to pieces together, and became like the chaff of the ſummer threſhing-floors, and the wind carried them away, that no place was found for them: And the ſtone that ſmote the image became a great mountain, and filled the whole earth."—This is the kingdom of God, *and it ſhall ſtand for ever*.—"The kingdom of Chriſt," ſays Biſhop Newton, "was firſt ſet up whilſt the Roman empire "was in its full ſtrength with *legs of iron*. The Roman empire "was afterwards divided into ten leſſer kingdoms, the remains "of which are ſubſiſting at preſent. The image is ſtill ſtanding "upon his feet and toes of iron and clay; the kingdom of Chriſt "is yet "a ſtone of ſtumbling, and a rock of offence:" but the "ſtone will one day ſmite the image upon the feet and toes, and "deſtroy it utterly, and will itſelf "become a great mountain, "and fill the whole earth:" Or, in other words, (Rev. xi. 15) "the kingdoms of this world ſhall become the kingdoms of our "Lord, and of his Chriſt, and he ſhall reign for ever and ever." "—We have therefore ſeen the kingdom of the ſtone, but we "have not yet ſeen the kingdom of the mountain. Some parts "of this prophecy ſtill remain to be fulfilled, but the exact com-"pletion of the other parts will not ſuffer us to doubt of the "accompliſhment of the reſt in due ſeaſon *."

The parallel viſion of the four beaſts, in the *ſeventh* chapter, is interpreted in a ſimilar manner. The *fourth beaſt* repreſents the fourth kingdom; the *ten horns* repreſent this kingdom, or empire,

* Vol. i. p. 245.

in its divided ſtate, as it has long ſubſiſted; and the little horn appears to be none other than the papacy, or, more properly, that politico-eccleſiaſtical monſter which has, for ſo many ages, been the plague of Europe. Ver. 23—25.—"*The fourth* beaſt ſhall be the fourth kingdom upon earth, which ſhall be diverſe from all kingdoms, and ſhall devour the whole earth, and ſhall tread it down, and break it in pieces. And the ten horns, out of this kingdom, are ten kings that ſhall ariſe; and another ſhall riſe after them, and he ſhall be diverſe from the firſt, and he ſhall ſubdue three kings. And he ſhall ſpeak great words againſt the Moſt High, and ſhall wear out the ſaints of the Moſt High, and ſhall think to change times and laws; and they ſhall be given into his hand until a time and times, and the dividing of time," or 1260 years. "This fourth kingdom," ſays the Biſhop of Briſtol, "can be none other than the Roman empire*."—Of the kingdoms ſignified by the ten horns, he ſays,—"We muſt look for "the ten kings or kingdoms, where only they can be found, amid "the broken pieces of the Roman empire."—By the little horn, diverſe from the firſt, he underſtands the papacy.

As in the viſion of the great image, the ſtone cut out of the mountain without hands ſmote the image upon the feet, and broke it to pieces, whilſt itſelf became a great mountain that filled the earth; ſo here, the judgment is ſet, and the books are opened, and the beaſt is ſlain, and his body deſtroyed, and given to the burning flame. And on him that wore out the ſaints of the Moſt High,—"The judgment ſhall ſit, and they ſhall take away his dominion, to conſume and to deſtroy it, unto the end. And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven ſhall be given to the people of the ſaints of the Moſt High; whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him†."

This brief view of theſe prophetic viſions, has been thought neceſſary to prepare the reader for what follows‡. We have ſeen what is to be underſtood by the fourth great monarchy, and in what ſenſe the Roman empire is conſidered as ſtill ſubſiſting. We have ſeen that the kingdom of God, or of Chriſt, or of "the ſaints of the Moſt High," as it is denominated in the forecited paſſage, is to commence immediately after the overthrow of theſe powers of the world.

But whence does it appear that this overthrow is to be about the time of the Reſtoration of the Jews?—That the Jews are to act a principal part in the kingdom of Chriſt, and of the ſaints, is generally allowed; and that the kingdom, or chief dominion and glory, is one day to be given to this people, numerous prophecies

* Vol. i. p. 260. † Ver. 11. 26, 27.

‡ I hope by aiming at brevity, I do not render the ſubject unintelligible. The reader is ſuppoſed to turn to the places referred to, and to read, and well conſider, the whole connection.

avouch, in the moſt expreſs terms.—" Ariſe, and ſhine, for thy light is come, and the glory of the Lord is riſen upon thee. And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing—the ſons of ſtrangers ſhall build up thy walls, and their kings ſhall miniſter unto thee—the nation and kingdom that will not ſerve thee ſhall periſh; yea, thoſe nations ſhall be utterly waſted. The glory of Lebanon" (i. e. the moſt exalted among men) " ſhall come unto thee; the fir-tree, the pine-tree, and the box together, to beautify the place of my ſanctuary; and I will make the place of my feet glorious. The ſons alſo of them that afflicted thee ſhall come bending unto thee; and all they that deſpiſed thee ſhall bow themſelves down at the ſoles of thy feet, and they ſhall call thee, The city of the Lord, the Zion of the Holy One of Iſrael *."—Thus far Iſaiah. The prophet Micah, alſo, predicts the ſame pre-eminence.—" And the Lord ſhall reign over them in mount Zion from henceforth even for ever. And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion, the kingdom ſhall come to the daughter of Jeruſalem †." And why ſhould we queſtion what we cannot account for; eſpecially in a caſe which is neither contrary to our reaſon, nor to the known diſpenſations of God? Is our underſtanding infinite, and can we penetrate into the deep counſels of God farther than he reveals them, or ſay, in ſuch matters, what is fit or unfit, for the great creator and governor of the world to do? For the ſame, or ſimilar reaſons, that the people of Iſrael were made the depoſitories of his laws, and his peculiar people in former ages, they may be made ſo again, with an acceſſion of glory, in the diſpenſation to come. And, indeed, Jeſus Chriſt himſelf ſtrongly intimates this. When the diſciples aſked him,—" Wilt thou at this time reſtore the kingdom again to Iſrael?"—What was his anſwer? Was it ſuch an one as might have been expected if the enquiry of the diſciples aroſe only from an ill-founded prejudice?—" And he ſaid unto them, It is not for you to know the times, or the ſeaſons, which the Father hath put in his own power."—His anſwer plainly implies that Iſrael will, at ſome time, have the kingdom; for, if this kingdom were never to be reſtored to Iſrael; if in its nature it were altogether ſpiritual, and all their notions about it were without foundation, ſurely he would have told them ſo; or, at leaſt, he would not have left them in ſuſpenſe, by referring them to a time, the knowledge of which the Father had reſerved to himſelf. Seeing, then, that the kingdom of God on earth, for which Jeſus Chriſt has taught us daily to pray, is to commence immediately after the deſtruction of the kingdoms of the world, as we have ſeen; and ſeeing that the Jews are to act a principal part in this kingdom, and to be among the moſt diſtinguiſhed

* Iſa. ix. 1, 3, 10—14. † Chap. iv. 7, 8.

ſubjects of it, their reſtoration muſt be effected either before, or at the time of, this overthrow of which the prophets ſpeak *.

We ſhall next attend to a prophecy which fixes with great exactneſs the deliverance of the Jews to the time of the fall of the kingdoms of the *fourth* monarchy. At leaſt it does ſo, if not entirely miſunderſtood. It is found in Luke xxi. 24—28. From the 20th verſe, our Lord is ſpeaking of thoſe judgments of God which were to come upon the Jewiſh people of that age to their utter ruin, both as a church and a body politic. In the 24th verſe he informs his diſciples how long the anger of God ſhould purſue them as a nation.—"And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations; and Jeruſalem ſhall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled*."—Having thus occaſion to notice the termination of the times of the Gentiles, the Saviour now directs the attention of his diſciples to that great and general revolution in human affairs which is to take place in the latter days, and of which all their prophets had ſpoken.—"And there ſhall be ſigns in the ſun, and in the moon, and in the ſtars, and upon the earth diſtreſs of nations, &c."—Matthew has it,—"Immediately after the tribulation of thoſe days, ſhall the ſun be darkened, &c."—That is, after the great and long-ſufferings of the Jews. Luke adds, at ver. 28th.—"And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh."—That is, the deliverance of the Jews, and of the church of God among the Gentiles too, now approaches; for their intereſts and deſtinies are intimately connected.

But it may be aſked, What is the meaning of the phraſe,—"Until the times of the Gentiles be fulfilled?"—I anſwer, *The times of the Gentiles*, means the times of the four great monarchies; and then will *the times of the Gentiles be fulfilled*, when the ſtone cut out of the mountain without hands ſhall fall upon the feet of the great image, and break it to pieces; when the judgment ſhall ſit, and the beaſt ſhall be ſlain, and his body deſtroyed, and given to the burning flame; and the kingdom and dominion ſhall be given to the people of the ſaints of the Moſt High. Nor think this an unſupported fancy of the author. The venerable Mede writes,—"Until the times of the Gentiles be fulfilled;" that is, "(as was ſaid before) until the monarchies of the Gentiles ſhould "be finiſhed. For theſe times of the Gentiles are that laſt period "of the fourth kingdom propheſied of, 'a time, times, and half a "time,' at the end whereof the angel ſwears unto Daniel, chap. "xii. 7. that 'God ſhould accompliſh to ſcatter the holy people.' "—This is that fulneſs of the Gentiles, which being come, St. "Paul tells us,—'The deliverer ſhall come out of Zion, and

* We ſhall by and by ſee that the Jews are to be diſtinguiſhed inſtruments in executing the vengeance of God upon the wicked nations, and revolutionizing the world.

" all Iſrael ſhall be ſaved*.'—And again, " I make no queſtion " but theſe ' times of the Gentiles,' with which the Jewiſh tri- " bulation ſhall end, are either the times of the four monarchies " in general, (that is, the times of that propheſied dominion of " the Gentiles) or, which is all one in event, thoſe laſt times of " the fourth kingdom of ' a time, times, and half a time,' at the " fulfilling whereof Daniel propheſies of the ſame appearing and " coming of the Son of man in the clouds of heaven, which St. " Luke doth here†."—To the ſame purpoſe writes Biſhop Newton.—" Our Saviour's words are very memorable:—' Jeruſalem " ſhall be trodden down of the Gentiles; until the times of the " Gentiles be fulfilled.'—When the ' times of the Gentiles' ſhall " be ' fulfilled,' then, the expreſſion implies, that the Jews ſhall " be reſtored. And for what reaſon can we believe, that though " they are diſperſed among all nations, yet, by a conſtant miracle, " they are kept diſtinct from all, but for the farther manifeſtation " of God's purpoſes towards them? The prophecies have been " accompliſhed to the greateſt exactneſs in the deſtruction of " their city, and its continuing ſtill ſubject to ſtrangers, in the " diſperſion of their people, and their living ſtill ſeparate from " all people; and why ſhould not the remaining part of the ſame " prophecies be as fully accompliſhed, too, in their reſtoration, " at the proper ſeaſon, when ' the times of the Gentiles ſhall be " fulfilled?'—The times of the Gentiles will be fulfilled, when " the times of ' the four great kingdoms' of the Gentiles, ac- " cording to Daniel's prophecies, ſhall be expired, and ' the fifth " kingdom,' or the kingdom of Chriſt, ſhall be ſet up in their " place, and ' the ſaints of the Moſt High ſhall take the king- " dom, and poſſeſs the kingdom for ever, even for ever and " ever‡."—The Biſhop of Worceſter, alſo, though he has not ſufficiently explained himſelf on the ſubject, ſays,—" Jeruſalem " was to be trodden down of the Gentiles, until the times of the " Gentiles ſhould be fulfilled. Nor ſay, that this laſt prophecy " is indefinite; for the times of the Gentiles is a period well " known in the prophetic writings; a period of long duration " indeed, as the event hath ſhewn; yet a period marked out by " other prophecies (which may come, in turn, to be conſidered " in this lecture) no leſs diſtinctly than their other captivities had " been§."

We may look, then, for the Reſtoration of the Jews about the time of the deſtruction of the *fourth beaſt*; the fall of the kingdoms which have committed fornication with the great whore of Babylon; and when the emancipated nations " ſhall hate the whore, and make her deſolate‖."

2. The ſecond great event more particularly marked out by the prophets as intimately connected with the reſtoration of God's

* Mede's Works, p. 709. † P. 753. ‡ Vol. II. p. 69, 70.
§ Introd. to the Study of the Proph. vol. i. 173. ‖ Rev. xvii. 16.

people, is the fall of the Turkiſh empire. And, ſeeing that the Turks are now in poſſeſſion of the country of the Jews, this is an event to be expected, of courſe; at leaſt that they ſhould be expelled from this part of the territory which they have ſeized.

By comparing the beginning of the *twelfth chapter* of Daniel's prophecy with the latter part of the *eleventh*, and theſe again with Rev. ix. 13—19, and xvi. 12—18, it is eaſy to perceive that the deliverance and reſtoration of the Jews is to take place at the time of the fall of the Ottoman power. That "the king of the north," in Dan. xi. 40—45, means the Turkiſh power, all our ableſt commentators agree, as Brightman, Mede, Dr. More, Biſhop Newton, Sir I. Newton, Mr. Lowth, Mr. Whiſton, Dr. Wells, Mr. Samuel Clark, and a multitude of others, too numerous to name, and much more to tranſcribe from. A ſingle quotation from Biſhop Newton ſhall ſuffice.—"And at the time of "the end," that is, (as Mr. Mede rightly expounds it*) in the "latter days of the Roman empire, 'ſhall the king of the ſouth "puſh at him:' That is, the Saracens, who were of the *Arabians*, and came from the ſouth; and, under the conduct of "their falſe prophet Mohammed, and his ſucceſſors, made war "upon the emperor Heraclius, and with amazing rapidity de-"prived him of Egypt, Syria, and many of his fineſt provinces. "They were alſo to puſh at, and ſorely wound the Greek em-"pire, but they were not to ſubvert and deſtroy it.—'And the "king of the north ſhall come againſt him like a whirlwind with "chariots, and with horſemen, and with many ſhips, and he "ſhall enter into the countries, and ſhall overflow and paſs over:' "That is the Turks, who were originally of the Scythians, and "came from the north, and after the Saracens, ſeized on Syria, "and aſſaulted with great violence the remains of the Greek "empire, and in time rendered themſelves abſolute maſters of "the whole. The Saracens diſmembered and weakened the "Greek empire, but the Turks totally ruined and deſtroyed it: "And for this reaſon, we may preſume, ſo much more is ſaid "of the Turks than of the Saracens.—'He ſhall enter alſo into "the glorious land:' The ſame expreſſion of *the glorious land* was "uſed before, (ver. 16); and in both places it is rendered by the "Syriac tranſlator, 'the land of Iſrael.'—Now nothing is better "known, than that the Turks took poſſeſſion of the holy land, "and remain maſters of it to this day. Sultan Selim entered "into Jeruſalem, in his way to Egypt.—'And many countries "ſhall be overthrown:' Aleppo, Damaſcus, Gaza, and the neigh-"bouring cities and countries were forced to ſubmit, and receive "the yoke of the conqueror.—'But theſe ſhall eſcape out of "his hand, even Edom, and Moab, and the chief of the children "of Ammon:' Theſe were ſome of the people who inhabited "Arabia, and the Arabians the Turks have never been able, with

* Mede's Works, B. iii. p. 674, and B. iv. p. 816.

" all their forces, to ſubdue entirely. But though the Arabians " ſhould ' eſcape out of his hand,' yet Egypt ſhould not eſcape, " but fall under his dominion, together with the adjoining coun- " tries.—' He ſhall ſtretch forth his hand alſo upon the coun- " tries, and the land of Egypt ſhall not eſcape. But he ſhall " have power over the treaſures of gold and of ſilver, and over " all the precious things of Egypt: And the Libyans and the " Ethiopians ſhall be at his ſteps.'—' He ſhall ſtretch forth his " hand alſo upon the countries:' This implies that his dominions " ſhould be of large extent; and he hath ' ſtretched forth his " hand' upon many, not only Aſian and European, but likewiſe " African countries. Egypt, in particular, was deſtined to ſubmit " to his yoke. The prophecy ſays farther, that ſome others alſo " of the African nations ſhould ſubmit to the conqueror;—' the " Libyans and the Ethiopians ſhould be at his ſteps:' And we " read in hiſtory, that after the conqueſt of Egypt, the terror of " Selim's many victories now ſpreading wide, the kings of Africa, " bordering upon Cyreniaca, ſent their ambaſſadors with proffers " to become his tributaries. Other more remote nations, alſo, " towards Ethiopia, were eaſily induced to join in amity with the " Turks*. At this preſent time, alſo, many places in Africa, " beſides Egypt, as Algiers, Tunis, &c. are under the dominion " of the Turks. One thing more is obſervable with regard to " the fate of Egypt, that the particular prophecy coincides exactly " with the general one, as it did before in the inſtance of Arabia. " It was foretold by Ezekiel, (xxix. 14. xxx. 12.) that Egypt " ſhould always be ' a baſe kingdom,' and ſubject to ſtrangers; " and here it is foretold, that in the latter times it ſhould be made " a province to the Turks, as we ſee at this day †."

What follows, (ver. 44, 45) according to moſt writers on the ſubject, remains yet to be fulfilled. It is a prediction of the overthrow of this power.—" But tidings out of the eaſt, and out of the north, ſhall trouble him; therefore he ſhall go forth with great fury to deſtroy, and utterly to make away many. And he ſhall plant the tabernacle of his palace between the ſeas, in the glorious holy mountain; and he ſhall come to his end, and none ſhall help him."—Whether " the tidings out of the north," and " out of the eaſt" which are to *trouble him*, ſignify the attacks which are to be made upon his empire from theſe quarters, as is moſt probable; and whether by his planting his tabernacle between the ſeas, in the glorious holy mountain, be meant that he ſhall remove from Conſtantinople, and make his laſt furious ſtand at Jeruſalem, is not of conſequence now to enquire; time will beſt explain all this. What now concerns us is, that " he will come to his end, and none ſhall help him."—Many may attempt it, unworthy as he may be of ſupport, but ſeeing that his deſtruction

* Savage's Abridgment of Knolles and Rycaut. Vol. i. p. 248.

† Vol. i. p. 398—405.

is determined by providence, none ſhall be able to do it effectually*. Remark what immediately follows:—"And at that time ſhall Michael ſtand up, the great prince which ſtandeth for the children of thy people, and there ſhall be a time of trouble, ſuch as never was ſince there was a nation, even to that ſame time; and at that time thy people ſhall be delivered, every one that ſhall be written in the book †."—Allowing that the Ottoman power is ſignified by the "king of the north," (and nothing, I think, can be more evident) then the concluſion naturally follows, that at the time of the fall of the Turks, the Jews will be reſtored to their own land, long trodden under foot by this (heretofore) bitter enemy of both Jews and Chriſtians.

Having ſeen what Daniel ſays on this ſubject, let us compare it with what we find in Rev. ix. 12—19. xvi. 12—18. That the Euphratean horſemen, which are brought by the ſixth trumpet, ſignify the Turks, is as generally allowed as that, by "the king of the north," this dreadful ſcourge was intended. We need not, therefore, ſtop to prove or illuſtrate this here, eſpecially as we have treated pretty much at large on this ſubject, on a former occaſion ‡. It may be enough now to read with attention the repreſentation here exhibited of the depredations brought by this *ſecond woe*. Obſerving that, as 'the king of the ſouth,' (the Saracen ſcourge) and 'the king of the north,' (the Turk) are preſented in cloſe connection by Daniel; ſo here: the *fifth* trumpet brings the Arabian locuſts, and the *ſixth* the Euphratean horſemen, who "are prepared for an hour, and a day, and a month, and a year, "for to ſlay the third part of men."

Their time for ſpreading deſtruction, is determined; and that being finiſhed, they ſhall come to their end, and none ſhall help them. To prepare the way for this is one of the chief deſigns of the *ſixth vial* of the wrath of God, poured out upon the great river Euphrates, chap. xvi. 12.—"And the ſixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the eaſt might be prepared."—That, by "the great river Euphrates," the Turkiſh empire is intended, and that by *drying up its water*, is meant the waſting its population, riches, power, and the like, preparatory to its overthrow; and hence, that this vial contemporizes with the "tidings out of the eaſt, and out of the north," which trouble "the king of the north," in Dan. xith, moſt commentators are agreed; and, in my humble opinion, it needs not to be doubted.

* Thoſe who wiſh to form a juſt notion of the character of the Turks, and of their government, (at leaſt as to what they were a little while ſince, but now they are fighting for the Chriſtian religion and regular governments) may read *Mr. Eton's Survey of the Turkiſh Empire*. What he ſays, alſo, of its preſent ſtate, deſerves particular attention at this time. According to this author, it has all the ſymptoms of a ſpeedy diſſolution. Whether the Chriſtian nations do well in interpoſing to delay its fall, he will inform the reader.

† Chap. xii. 1. ‡ See Signs of the Times, Part II.

But what proof can be deduced from what is ſaid reſpecting the pouring out of this and the following vial, and of the effects which they produce in favor of the reſtoration of the Jews being intimately connected with the fall of the Ottoman power? Here are two things deſerving attention, who are to be underſtood by *the kings of the eaſt*,—and the magnitude of the convulſions and troubles produced by theſe vials. They are deſcribed in language ſimilar to what is uſed in Dan. i. 1. and which, conſidering the connection, (allowing *the tidings out of the eaſt, and north*, in Daniel, to contemporize with the ſixth vial of wrath) goes a great way to prove that this is that time of trouble in which Iſrael is to be delivered.

Some underſtand by *the kings of the eaſt, or the kings from the riſing of the ſun* (τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλίου) either the kings and kingdoms bordering on the Euphrates, a way for whoſe converſion is prepared by the deſtruction of the Turkiſh empire, or ſovereigns and leaders of armies, who from the eaſtern quarter, are to break in upon this empire to complete its ruin. But others contend that by *the kings of the eaſt* are meant the Jews; called kings, not only on account of the immenſe riches they will bring with them at their return; but becauſe of the dignity and honour to which God now raiſes them.—They might have added, Perhaps ſome of them may be literally kings, for there are reaſons to induce us to believe that among the Afghans, and other tribes, in the eaſtern, and north-eaſtern, parts of Aſia, there are to be found deſcendents of the diſperſed Iſraelites, who make no contemptible figure among the neighbouring nations.—Thoſe who contend that the Jews are meant by *the kings of the eaſt*, argue that it muſt be thus, "becauſe, 1. The "Jews converſion being a thing ſo remarkable as nothing more, "and this to be in the very laſt ages of the world, it cannot be "thought that in the vials (which is a prophetical hiſtory in "ſhort, of things to be tranſacted in the laſt times) the ſame "ſhould be wholly omitted, which yet in caſe it be not here "ſpoken of, is,—2. Becauſe in Rev. xix. (which is but a com-"mentary upon the two laſt vials,) the marriage of the lamb "to his bride (which bride can be no other than the general aſ-"ſembly of the faithful ones, both of Jews and Gentiles, con-"verted to Chriſt, among which the Jews, as elder ſiſter, are "chief) is made an immediate forerunner of the battle of Ar-"magedden, with which battle the 7th vial beginning, (for what "is done before the pouring out of the ſeventh, is only a pre-"paration to it) the converſion of the Jews, or the marriage of "the bride, muſt neceſſarily be before the ſeventh vial is poured "forth. 3. Becauſe upon the pouring out of the ſeventh vial, a "great voice comes out of the temple of heaven from the throne, "ſaying, *it is done*. What is the meaning hereof?—here it is "applied to the ſetting up of the *New Jeruſalem*, noting the "meaning of the phraſe to be this. *Now is the New Jeruſalem* "*eſtabliſhed*, and how ſhould this be, in caſe the Jews, the primary

" and principal inhabitants of this new city, were yet to be con-
" verted *." Whatever weight may be thought to belong to theſe arguments, and whether *the kings of the eaſt* ſignify the Jews or not, I have no doubt but, that what is ſaid in ver. 18th, compared with Dan. xii. 1. the connection in each place being duly conſidered, ſufficiently determines that the judgments of the *ſeventh vial* are the ſame with thoſe troubles which are to be at the time of Iſrael's deliverance; namely, at the downfal of the Turkiſh empire; and which again contemporizes with the fall of papal Rome, and of the kingdoms which have given their power to the beaſt: for whilſt the kingdom of the beaſt is filling with darkneſs, the ſixth and ſeventh angels proceed to pour out their vials, the former vials being all but preparations for the ſeventh.—Ver. 10. " And the fifth angel poured out his vial upon the ſeat of the beaſt,"—Papal Rome—" And his kingdom was full of darkneſs."—Not inſtantly, but this vengeance on the ſeat of his government, and on the government itſelf, was followed by one calamity after another, till the whole politico-eccleſiaſtical kingdom was full of miſeries, and prepared for the moment of its final overthrow.—Ver. 12. " And the ſixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the eaſt might be prepared."—The wrath of God on the Ottoman power will quickly ſucceed the ſtroke on Rome, and the way be prepared, in the myſterious diſpenſations of Providence, for the bringing to a termination that ſyſtem of depredation and government, which has been the moſt unfriendly to the improvement and happineſs of mankind, of any that the human race have ever groaned under.—Ver. 13—16. " And I ſaw three unclean ſpirits like frogs come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet. For they are the ſpirits of devils, working miracles, which go forth unto the kings of the earth," (τῆς γῆς) *of the region*, that is, of the region of the beaſt's empire—" and of the whole world," (καὶ τῆς οἰκουμένης ὅλης) that is, to the kings whoſe dominions lie without the boundary of this region of the beaſt's kingdom—" to gather them to the battle of that great day of God Almighty," &c †.—Ver. 17—21. " And the ſeventh angel

* Tillinghaſt's Generation Work, Part II. p. 41.

† Though τῆς γῆς is wanting in ſome MSS. as may be ſeen in *Mills Nov. Teſt.* yet, it does not certainly follow, that it may not be genuine. By noticing *the kings of the earth* as diſtinct from *the kings of the world*, I think the Holy Ghoſt intended to mark out a circumſtance which was to turn up in the latter days, highly worthy of attention. We ſhall do well to remember, that wherever the ſcene of a ſymbolical univerſe is laid, whether in one ſtate or many, the metaphorical language, and the nature of things, require, that there ſhould be a heaven and an earth An earth, over which the ſymbolical ſun, moon, and ſtars of that heaven, ſtand and rule, as in the natural univerſe. Now the ſcene of theſe viſions is laid in the Roman, or beaſt's empire, as all commentators agree, and that becauſe of the connection of the church of God therewith. Rome, or Italy, the ſeat of government, was, by the ancients, conſidered as the heaven of the Roman empire. The provinces, then, over which Italy ruled, were *the earth*. Hence, through this book, *the earth* ſignifies theſe provinces, as in chap. xii. where the dragon is caſt out of heaven into *the earth*; it is a prophetical repreſentation of the re-

poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, it is done. And there were voices, and thunders; and there was a great earthquake, (that is, commotions of nations) such as was not since men were upon the earth, so mighty an earthquake, and so great, &c."

This is the series of events marked out by John. The vial on the seat of the beast, is followed by another on the Turks, which is to prepare the way for their ruin; this is succeeded by that general combination among the friends of the dragon, and beast, and false prophet, which brings on the battle (or war) of Armageddon, and leads to the pouring out of the last vial, when all God's judgments on Babylon, will be finished, and the kingdom of God come. Consequently this great *earthquake, such as was not since men were upon the earth*, is the same with that *trouble* which Daniel says, is to be at the time when *the king of the north* is to come to his end, and when the people of Israel are to be delivered, and which trouble he says, shall be *such as never was since there was a nation, even to that same time.*

III. We come now, in the third place, to enquire whether the prophecies give us any information as to the quarter from whence the Jews may expect to receive the first assistance in favour of their restoration, or whether any particular people, or nation, are marked out by the prophets, as those who are to be the first and chief instruments, in the hand of Providence, for bringing about the predicted event?

All that the prophets say on this head, appears to be in too general a way for us to form any certain opinion, whilst at a distance from the accomplishment of their predictions, as to the particular nation to be first employed in the deliverance of God's people. No more seems to be said than what will be necessary to ascertain the inspiration of the prophecies when the event shall explain them. General outlines, only, are discernable at a distance; as we approach nearer, the finer strokes are perceived, but we must be brought to see the thing itself in all its proportions, before we shall be able to form a perfect judgment. We have already taken some notice of that passage in Isa. lx. 9. "Surely the isles shall wait for me,"—that is, be my servants to bring my people to the land which I give them.—"And the ships of Tarshish first, to bring thy sons from far, &c." The countries, called *the isles*, are to be employed in this work *, but Tarshish *first*. Some say that, on account of the great trade which the Phœnicians carried on by shipping, with old Tarshish, or Tartessus, in

moval of the imperial authority out of Italy, into Gaul and Germany: and when, in the same chapter, *the earth* is said *to help the woman* against *the flood*, cast out of the mouth of this dragon, it signifies the assistance and protection which the church has experienced in those parts of Europe where the reformation has prevailed. No commentator, that I know of, has taken advantage of this idea of the ancients, in explaining this book: but, in my opinion, it is of great use for elucidating many difficult parts of it.

* See Isa. lvi. 13—20.

Spain, all trading ſhips came to be called *ſhips of Tarſhiſh*, but here, the ſhips of ſome particular country, or part of the world, ſeem to be intended. But of what country? Of what part of the world? Of that part of Spain where old Tarſhiſh was ſituated? A more extenſive region appears to have been comprehended under this name, even all the European countries along the coaſts of the Mediterranean, on this ſide Italy (the land of Chittim) at leaſt, as far as Gibraltar, that is, France and Spain. And ſeeing that the geography of the world was but little underſtood in thoſe times, the Jews might thus denominate even all the countries which laid beyond theſe. Thus, though it ſhould be allowed as certain that, by the ſhips of *Tarſhiſh*, the prophet meant the ſhips of the Europeans, yet it is ſtill uncertain to what particular country of Europe theſe ſhips belong. Spain and France, indeed, ſeem to have the moſt plauſible claim to this deſtined honour; but ſome, like good patriots, are ambitious of ſecuring it to this country, and think our being the firſt commercial people in the world, and moreover poſſeſſing Gibraltar, the parts near which, they ſay, were eſpecially called Tarſhiſh, to be in favour of our claim. All that this paſſage intimates (and I think it intimates thus much) is, that ſome European country or countries, poſſeſſing ſhipping, will be the firſt to aſſiſt the Jews in their return. And, if this country ſhould not be engaged in alliances, or in a war, operating a contrary way; that is, if no particular circumſtances ſhould exiſt at the time of the return of God's mercy to his ancient people, to work either on our avarice or prejudices, ſo as to give our paſſions an oppoſite impulſe, it may then be expected, from the natural generoſity of Engliſhmen, and from the piety of thouſands among us, that this country will be foremoſt to lend aſſiſtance in ſo good a work as this. But, ſhould ſuch unhappy circumſtances exiſt, alas! what is to be expected? However conſpicuous the hand of God may be in the providential events of the time, we ſhall be blind, or paſſion will diſtort every thing, and by waging war againſt the providence of Almighty God, and by attempts to fruſtrate his purpoſes, we ſhall ruſh on to our ruin.

But there is another prophecy which, as caſting ſome light on this ſubject, deſerves particular attention. It is found in the *eighteenth chapter* of the prophecy of Iſaiah. "This is one of the "moſt obſcure prophecies," ſays Biſhop Lowth, "in the whole "book of Iſaiah. The ſubject of it, the end and deſign of it, "the people to whom it is addreſſed, the hiſtory to which it be-"longs, the perſon who ſends the meſſengers, and the nation to "whom the meſſengers are ſent; are all obſcure and doubtful*." This learned tranſlator has, I think, very much miſtaken the general meaning of this prophecy.

As to the Engliſh reader, the wrong tranſlation of the firſt word in the prophecy, and the addition of the word *ſaying*, in the

* New Tranſlation, Notes, p. 109.

ſecond verſe, have proved fatal to the right underſtanding of the whole of it. The Hebrew word הוי is a particle of calling to, grieving, condoling, threatening, &c. In Iſa. v. 8. it is threatening; *woe unto them that join houſe to houſe*, &c. In 1 Kings, xiii. 30. it is an exclamation of grief, *alas! my brother!* In Zech. ii. 6. it is the language of calling to, *ho, ho, come forth, and flee from the land of the north*; ſo alſo in Iſa. lv. 1 *. And thus it ſhould be underſtood in this place. *Ho! the land ſhadowing with wings!* The prophet is calling to ſome country. But our tranſlators underſtood it as a particle of threatening, and have rendered it, *woe to the land ſhadowing with wings*, which gives an entirely wrong turn to the prophecy: for, inſtead of a denunciation againſt the ſhadowing nation, here is a call to ſome people, who are to be the protectors of the Jews (of which protection, *ſhadowing with wings*, is the Scripture metaphor) to go with God's meſſage of mercy to them, that is, to aſſiſt them in returning from their diſperſions, and in recovering their own land; and this nation is deſcribed as ſituated *beyond the rivers of Cuſh*.

To the preſent biſhop of Rocheſter, the lovers of biblical ſtudies are indebted for the beſt tranſlation, and interpretation, of this intereſting chapter, which is extant in our language, or, perhaps, in any other. I ſhall give his tranſlation as found in his *Critical Diſquiſitions*, addreſſed to Edward King, Eſq. extracting as much from that work, and adding ſuch obſervations as we paſs, as may appear neceſſary for illuſtrating the text †.

The biſhop ſets out with obſerving; "Firſt, The prophecy "indeed predicts ſome woeful judgment: but the principal "matter of the prophecy is not judgment, but mercy; a gra- "cious promiſe of the final reſtoration of the Iſraelites. Secondly, "the prophecy has no reſpect to Egypt, or any of the contiguous "countries. What has been applied to Egypt is a deſcription "of ſome people, or another, deſtined to be the principal inſtru- "ments in the hand of Providence in the great work of the re- "ſettlement of the Jews in the Holy Land, a deſcription of that "people, by characters by which they will be evidently known, "when the time arrives. Thirdly, the time for the completion

* See Taylor's Heb. Concord. 436.

† Although the boundleſs zeal of this proteſtant biſhop againſt Jacobiniſm (as all love of liberty, and deſire of the reformation of corruptions in church or ſtate, are now called) and his veneration for what are denominated ancient cuſtoms and opinions, may have induced him to endeavour in this work, as well as on other occaſions, to tranſfer from the church of Rome to the democracy of France, the odium attached to antichriſt; and though both his political and religious biaſes may be diſapproved of by the friends of liberty, and by all well-informed and diſpaſſionate proteſtants, yet candour and juſtice require that his merits, wherever they appear, ſhould be acknowledged. Whether ſome of our proteſtant biſhops and clergy, in the delirium of alarm, have been ſeized with the fancy that ſome near degree of kindred ſubſiſts between themſelves and the conſecrated orders of the Roman hierarchy, I know not, but many of them ſeem wonderfully affected, of late, for the credit of the church of Rome, as a true church of Chriſt, and terribly afraid of the prophecies being applied to the calamities which have lately afflicted her, and which threaten her total ruin.

" of the prophecy was very remote, when it was delivered, and is " yet future; being indeed the ſeaſon of the ſecond advent of our " Lord."

ISAIAH, CHAP. XVIII.

1. *Ho! Land ſpreading wide the ſhadow of (thy) wings, which art beyond the rivers of Cuſh.*

Spreading wide the ſhadow of thy wings, ſignifies, affording aid and protection; for both *wings* and *ſhadow* are, in the ſcripture ſtyle, the ſymbols of theſe. Pſ. lxxvii. 8. xxxvi. 7. Mat. xxiii. 37. Ruth ii. 12. Judges ix. 15. Iſa. xxv. 4. xxx. 3.

" *The rivers of Cuſh*, in this place," ſays the biſhop, " may be " either the Euphrates and the Tigris, on the eaſt; or the Nile, " the Aſtaboras, and the Aſtapus, on the weſt. But which of " theſe are meant, it muſt be left for time to ſhew*." In another place he ſays, " my notion of the prophet's geographical language " is, that it is the language of the Phœnician voyagers of his " time. And in thoſe times, the moſt diſtant voyages being made " along the coaſts, the Phœnician mariners would ſpeak of every " place which lay to the weſt of the mouths of the Nile, as " beyond the Nile; that is, in the poetical language of the " prophet, beyond the rivers of Cuſh; becauſe, keeping always " along the coaſt, they would paſs within ſight of the mouth of " the Nile, before they reached the weſtern place†."

With the learned prelate it is a doubt whether the African or Aſiatic Cuſh be intended; (though he ſeems moſt inclined to think that the African Cuſh is meant) but the nation called to, being deſcribed as a great commercial and maritime power, ſeems evidently to determine it in favour of the former, and that the land, beyond the rivers of Cuſh, is ſome land beyond the mouths of the Nile; ſome maritime and commercial country of Europe.

2. *Accuſtomed to ſend meſſengers by ſea, even in bulruſh-veſſels, upon the ſurface of the waters! Go ſwift meſſengers, unto a nation dragged away and plucked; unto a people wonderful from their beginning hitherto; a nation expecting, expecting, trampled under foot, whoſe land rivers have ſpoiled.*

" *Accuſtomed to ſend.* The form of the expreſſion in the ori- " ginal ſignifies, not a ſingle act of ſending once, but the habit " of ſending perpetually." " Sending by ſea, in bulruſh-veſſels, " is a figurative expreſſion, deſcriptive of ſkill in navigation, " and of the ſafety and expedition, with which the inhabitants, " of the land called to, are ſuppoſed to perform diſtant voyages‡." " Navigable veſſels are certainly meant; and if it could be " proved, that Egypt is the country ſpoken to, theſe veſſels of " bulruſhes might be underſtood literally of the light ſkiffs, made " of that material, and uſed by the Egyptians upon the Nile.

* P. 93. † P. 37. ‡ P. 94.

" But if the country ſpoken to be diſtant from Egypt, veſſels of " bulruſh are only uſed as an apt image, on account of their " levity, for quick-ſailing veſſels of any material. The country, " therefore, to which the prophet calls, is characteriſed as one, " which, in the days of the completion of this prophecy, " ſhall be a great maritime and commercial power, forming " remote alliances, making diſtant voyages to all parts of the " world, with expedition and ſecurity, and in the habit of " affording protection to their friends and allies. Where this " country is to be found is not otherwiſe ſaid, than that it will be " remote from Judæa, and, with reſpect to that country, beyond " the Cuſhæan ſtreams *."

All this agrees perfectly with ſeveral of the nations of Europe, but not ſo well with any other; and, particularly, not with the countries ſituate beyond the Aſiatic Cuſh.

" *Go ſwift meſſengers.* You, who, by your ſkill in navigation, " and your extenſive commerce and alliances, are ſo well qualified " to be carriers of a meſſage to people in the remoteſt corners, " go with God's meſſage †." " The ſwift meſſengers will cer- " tainly have a conſiderable ſhare, as inſtruments in the hand of " God, in the reſtoration of the choſen people. Otherwiſe, to " what purpoſe are they called upon (v. 1.) to receive their com- " miſſion from the prophet? It will, perhaps, be ſome part of " their buſineſs, to afford the Jews the aſſiſtance and protection " of their fleets. This ſeems to be inſinuated in the imagery of " the 1ſt verſe ‡."

Unto a nation dragged away and plucked. Our common tranſlation, here, appears full as well, *to a nation ſcattered and peeled.* Diſperſed about the world and robbed, both of their property, and of their rights as men.

Unto a people wonderful from their beginning hitherto. Or as the biſhop has it, in another place, " awfully remarkable from their " beginning." And have not the Jews been a wonderful, and awfully remarkable people, from firſt to laſt? From their deliverance out of Egypt to the preſent day? Wonderful providences, and divine interpoſitions, have attended them. Awfully remarkable have been their ſufferings for their ſins; and, their preſervation ſtill, may well excite aſtoniſhment.

A nation expecting, expecting, and trampled under foot. The learned prelate's criticiſms and argument in favour of this rendering are profound and ingenious, but, perhaps, the common reading may be as well, at leaſt it conveys a very clear idea, and expreſſes the exact ſtate of the Jews. To mete and to meaſure, in the ſymbolical ſtyle of the ſcriptures, is to take poſſeſſion of. Thus, Pſ. lx. 6, " I will divide Shechem, and mete out the valley of Suc- coth, Gilead is mine, and Manaſſeh is mine," &c. See Zech. ii. 2—5.

* P. 44. † P. 94. ‡ P. 89.

Rev. xi. 1, 2. For a people to be meted out and trodden down by their enemies, is for them to be enſlaved and oppreſſed.

Whoſe land rivers have ſpoiled, that is, invading armies have done ſo. See chap. viii. 7. "Behold, the Lord bringeth up upon them the waters of the river, ſtrong and many, even the king of Aſſyria, and all his glory: and he ſhall come up over all his channels, and go over all his banks, and he ſhall paſs through Judah, he ſhall overflow and go over." Here the king of Aſſyria and his army are repreſented as an overflowing river.

"Thus it appears, that the deſcription of the people, to whom "the ſwift meſſengers are ſent, agrees moſt accurately in every "particular, with the character and condition of the Jews in "their preſent ſtate of diſperſion. We have now heard, meſ- "ſengers ſummoned. We have heard a command given to them "to go ſwiftly with the meſſage. We have heard the people "deſcribed, to whom the meſſage was to be carried. It might "be expected, we ſhould next hear the meſſage given to the "meſſengers in preciſe terms—In prophecy, the curtain (if the "expreſſion may be allowed) is often ſuddenly dropped upon the "action that is going on, before it is finiſhed; and the ſubject is "continued in a ſhifted viſion.—In the preſent inſtance, the "ſcene of meſſengers, ſent upon a meſſage, is ſuddenly cloſed, "with the ſecond verſe, before the meſſengers ſet out, before "even the meſſage is given to them. But the new objects, which "are immediately brought in view, evidently repreſent, under "the uſual emblems of ſacred prophecy, other parts of the ſame "entire action, and declare with the greateſt perſpicuity, the "report, the ſeaſon, and the effect of the meſſage. An enſign, "or ſtandard, is lifted up on the mountains, a trumpet is blown "on the hills, &c."

3. *All the inhabitants of the world, and dwellers upon earth, ſhall ſee the lifting up, as it were, of a banner upon the mountains, and ſhall hear the ſounding, as it were, of a trumpet.*

Similar language to this is often uſed by the prophets when armies are to be aſſembled to execute Jehovah's judgments on the wicked nations, and when Iſrael is to be reſtored. As may be ſeen by conſulting chap. v. 26. xi. 12. xiii. 2. xxvii. 23. Jer. li. 27. Zech. ix. 14.

This ſetting up the ſtandard, and ſounding the trumpet, appears to be for the purpoſe of gathering the nations to that war of Armageddon, deſcribed in Rev. xvi. 14—21, and at which time of trouble Iſrael is to be gathered. To give ſome notice of this it is that the prophet ſtops ſhort, as we have ſeen, and ſays nothing more of what God calls the ſwift meſſengers for, nor of the effect of the meſſage, till he has ſpoken of this, as in the three following verſes.

4. *For thus ſaith Jehovah unto me; I will ſit ſtill (but I will keep my eye upon my prepared habitation.) As the parching*

heat juſt before lightning, as the dewy cloud in the heat of harveſt.

5. *For afore the harveſt, when the bud is coming to perfection, and the bloſſom is become a juicy berry, he will cut off the uſeleſs ſhoots with pruning-hooks, and the bill ſhall take away the luxuriant branches.*

6. *They ſhall be left together to the bird of prey of the mountains, and to the beaſts of the earth. And upon it ſhall the bird of prey ſummer, and all the beaſts of the earth upon it ſhall winter.*

Though it would carry us too far to attend to every particular in this part of the prophecy, yet the following is ſo much to the purpoſe, and throws ſuch light on this obſcure part of ſcripture, that I cannot deny myſelf the ſatisfaction of preſenting it to the reader's attention.

" The 4th verſe repreſents a long ceſſation of viſible interpo-
" ſitions of providence, under the image of God's ſitting ſtill; the
" ſtillneſs of that awful pauſe, under the image of that torpid
" ſtate of the atmoſphere, in hot weather, when not a gleam of
" ſun-ſhine breaks for a moment through the ſullen gloom; not
" a breath ſtirs; not a leaf wags; not a blade of graſs is ſhaken;
" no ripling wave curls upon the ſleeping ſurface of the waters;
" the black ponderous cloud, covering the whole ſky, ſeems to
" hang fixed and motionleſs as an arch of ſtone. Nature ſeems
" benumbed in all her operations. The vigilance, nevertheleſs,
" of God's ſilent providence, is repreſented under the image of
" his keeping his eye, while he thus ſits ſtill, upon his prepared
" habitation. The ſudden irruption of judgment, threatened in
" the next verſe, after this total ceſſation, juſt before the final call
" to Jew and Gentile, anſwers to the ſtorms of thunder and
" lightning, which, in the ſuffocating heats of the latter end of
" ſummer, ſucceed that perfect ſtillneſs and ſtagnation of the
" atmoſphere. And as the natural thunder, at ſuch ſeaſons, is
" the welcome harbinger of refreſhing and copious ſhowers; ſo,
" it appears, the thunder of God's judgments will uſher in the
" long deſired ſeaſon of the conſummation of mercy. So accu-
" rate is the alluſion in all its parts."

The prophet having thus deſcribed that ceſſation of the divine interpoſition in favor of God's people, which has continued now for ſo many ages, and during which time the Gentiles have ſo cruelly and ſo wantonly afflicted them, and trodden under foot his conſecrated habitation; and having given warning of the judgments which are to prepare the way for the diſplay of returning mercy; the curtain again riſes, and we ſee the full effects of the meſſage committed to the *protecting nation* which, in the diſpenſation of God's providence, is appointed to be the firſt and principal inſtrument for bringing about the deliverance of the Jews.

7. *At that ſeaſon a preſent ſhall be led to Jehovah of hoſts, a people dragged away and plucked; even of a people wonderful*

from the beginning hitherto; a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled, unto the place of Jehovah of hosts, Mount Sion.

From this prophecy we may fairly conclude, I think, that some nation lying far west of Judea, possessing shipping, will be the instruments of bringing about the restoration of the Jews, and that it is likely to be one of the European powers, but whether France, or Spain, or Great Britain, or some other, the prophecy says nothing to enable us to conclude. The bishop of Rochester says, "that there is no reason to believe, that the Atheistical Democracy of France is destined to so high an office." Some, perhaps, may entertain different sentiments. Judging from what has been, they may think that no certain conclusion, on such a subject, can be drawn, from the piety or impiety of a nation. They may think that, though there is nothing in the prophecy to determine this, yet, seeing the prophet appears to point to Europe, and that the bearings of Providence tend as they do, there is more reason to suppose, if the deliverance of the Jews be near, that France may be the destined instrument to bring it about, than those whose alliances, interests, and passions, seem to operate a very contrary way.

What the designs of Providence are none can say; or how things may be over-ruled in favor of this nation or that, it is impossible to conjecture; but, if the Jews are to be soon restored, I freely acknowledge, that, from the awful events which we have lately witnessed in Europe; from the footing which the French have got in the Turkish empire, near to the promised land, if not in it; from the general disaffection of the Turkish provinces, and from the deep policy of our enemy, and the principles which they disseminate—whether they succeed in this or that particular object or not—I cannot help fearing that we are not the favoured nation. I wish our prospects were more promising.

CHAPTER III.

Particular Circumstances attending the Deliverance of the Jews—the Evils they are to endure—their moral Character at the Commencement of their Recovery—the important Part which they are to take in punishing and revolutionizing the Nations, &c.

HAVING advanced thus far in our review of the prophecies, relative to the restoration of the Jews, we shall now turn our attention to those which mark out some particular circumstances that are to attend this event.

I. Will the deliverance of the Jews be effected at the time of the breaking up of the anti-christian kingdoms, a time of very

general revolutions, and great calamities; when God will eſpecially afflict thoſe who have afflicted his choſen people, and trampled under foot the chriſtian church? It is clear that the Jews themſelves will, alſo, experience very great afflictions in their return and re-eſtabliſhment.

"Like a woman with child," ſays the prophet Iſaiah, "that draweth near the time of her delivery, is in pain, and crieth out in her pangs, ſo have we been in thy ſight, O Lord*. We have been with child, we have been in pain, we have, as it were, brought forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen."—But what is the promiſe to animate them againſt diſcouragement? "Thy dead men ſhall live, with my dead body ſhall they ariſe."—Mr. Dodſon tranſlates it, "Thy dead men ſhall live; their dead bodies ſhall ariſe." Biſhop Lowth has it, 'Thy dead ſhall live; my deceaſed, they ſhall riſe.'—"Awake and ſing, ye that dwell in duſt; for thy dew is as the dew of herbs, and the earth ſhall caſt out the dead†." That is, the dead bones in the valley of viſion, the whole houſe of Iſrael, ſhall be reſtored to political life. See alſo Jer. xxx. 4—8. "Theſe are the words which the Lord ſpake concerning Iſrael, and concerning Judah. For thus ſaith the Lord, We have heard a voice of trembling, of fear and not of peace. Aſk ye now, and ſee whether a man doth travail with child? Wherefore do I ſee every man with his hands on his loins, as a woman in travail, and all faces are turned into paleneſs? Alas! for that day is great, ſo that none is like it; it is even the time of Jacob's trouble, but he ſhall be ſaved out of it. For it ſhall come to paſs in that day, ſaith the Lord of hoſts, that I will break his yoke from off thy neck, and will burſt thy bonds, and ſtrangers ſhall no more ſerve themſelves of him."—Again, Ezekiel, when ſpeaking of the reſtoration of Iſrael in the latter days, has theſe ſtrong expreſſions. "As I live, ſaith the Lord God, ſurely, with a mighty hand, and with a ſtretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are ſcattered; with a mighty hand, and with a ſtretched out arm, and with fury poured out. And I will bring you into the wilderneſs of the people, and there will I plead with you face to face.—And I will purge out from among you the rebels, &c.‡"—Thus do the prophets make it plain that the Jews are to ſuffer much in their efforts to re-gain their former place among the nations. And, indeed, ſeeing it is to be ſuch a time of trouble as never was ſince there was a nation, even to that ſame time; when mens hearts will fail them for fear, and for looking after thoſe things which are coming upon the earth, it is

* In the language of the prophets, times, preſent or preter, have no reſpect to the time of the delivery of the prophecy, but of its completion.

† Iſa. xxvi. 17—19.

‡ Chap. xx. 33—38.

not to be expected, but, that the Jewiſh nation, ſtruggling for its liberty, muſt experience a conſiderable ſhare of the general calamity.

II. The moral character of the Jews, at the beginning of their recovery, next claims our attention. Although their great and joyful return, and complete reſtoration, will take place after their repentance; yet, it appears evident that they will begin to be gathered before this happy change will take place in their character. This muſt be concluded from the language of the prophets. Iſaiah, deſcribing the ſeed of Abraham juſt as we ſee them, ſays, "In tranſgreſſing and lying againſt the Lord, and departing away from our God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart words of falſehood; and judgment is turned away backward, and juſtice ſtandeth afar off, for truth is fallen in the ſtreet, and equity cannot enter." And what meaſures does their Maker purſue? Does their deſtruction follow? No. Pity is extended, and their God, who has long ſat ſtill, riſes up for their deliverance. "And he ſaw that there was no man, and wondered that there was no interceſſor;" (although he had ſuſpended his interpoſitions, yet his eye was over them) "therefore his arm brought ſalvation unto him, and his righteouſneſs it ſuſtained him. For he put on righteouſneſs as a breaſtplate; and a helmet of ſalvation upon his head: and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke." Though Iſrael has ſinned, and muſt therefore ſuffer chaſtiſement, yet God will be faithful to his covenant and ſave them. And to do it, the prophet repreſents Jehovah as arming himſelf to encounter the enſlavers of his people, and to procure redemption for them. "According to their deeds; accordingly he will repay fury to his adverſaries, recompence to his enemies; to the iſlands he will repay a recompence." And what follows this ſeaſon of vengeance? "So ſhall they fear the name of the Lord from the weſt, and his glory from the riſing of the ſun. When the enemy ſhall come in like a flood the ſpirit of the Lord ſhall lift up a ſtandard againſt him."—Or, as Biſhop Lowth, 'When he ſhall come, like a river ſtraitened in his courſe, which a ſtrong wind driveth along.'—"And the redeemer ſhall come to Zion, and to them that turn from tranſgreſſion in Jacob, ſaith Jehovah*."

In Ezek. xx. 32. Iſrael is repreſented as ſaying, "We will be as the heathen, as the families of the countries to ſerve wood and ſtone." Yet immediately it is added, "As I live, ſaith the Lord God, ſurely with a mighty hand, and with a ſtretched out arm, and with fury poured out, will I rule over you; and bring you out from the people; and will gather you out of the countries, wherein ye are ſcattered.—And I will cauſe you to paſs under the rod, and I will bring you into the bond of the covenant,

* Iſa. lix. 13—20.

and I will purge out from among you the rebels, &c." From this paſſage it appears that, when God ſhall *begin* to deliver his people, they will be in a ſtate of impenitence, and diſpoſed rather to continue among the Gentiles, and walk in their ways, than return to their own land and ſeek God. But the Almighty will ſo diſpoſe the events of Providence, that they ſhall be put in motion towards their reſtoration; but, although God deſigns their ultimate good, as a nation, yet they ſhall be conducted through ſuch ſcenes of ſuffering that moſt of thoſe, on whom God's dealings do not work good, ſhall periſh. This accords with a prophecy found in Jer. xvi. where the return of Iſrael from the land of the north, and from all lands whither they have been driven, being predicted, it is added: (v. 16.) "Behold, I will ſend for many fiſhers, ſaith the Lord, and they ſhall fiſh them; and after will I ſend many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon their ways, they are not hid from my face, neither is their iniquity hid from mine eyes. And firſt I will recompence their iniquity, and their ſin double, &c." From this prophecy it ſeems natural to conclude, that the beginnings of their return will be when they are in their ſins, and take place from cauſes ſeparate from their own inclination. They will be put in motion by others, the *fiſhers* and *hunters*, whom God will ſend, rather than by any impulſe, or cauſes, originating among themſelves.

From Ezek. xxxix. it appears that the converſion of Iſrael is to be dated from the deſtruction of the army of Gog.—And whoſe invaſion is moſt certainly to be ſome conſiderable time after Iſrael's firſt return; and when they are in poſſeſſion of Jeruſalem. Ver. 21ſt. "I will ſet my glory among the heathen, and all nations ſhall ſee my judgment that I execute, and my hand that I have laid upon them. So the houſe of Iſrael ſhall know that I am the Lord their God, *from that day and forward.*" Thus Joel, alſo, after the harveſt and vintage, when the enemies of God's people are utterly overthrown in the valley of deciſion; after the ſun and moon are darkened, and God has roared out of Zion, and uttered his voice from Jeruſalem, it is added, "So ſhall ye know that I am the Lord your God dwelling in Zion, my holy mountain, then ſhall Jeruſalem be holy, and there ſhall no ſtranger paſs through her any more *." And what we find in Zeph. iii. 6—9. is directly to the point. For their ſins God puniſhes them, "Their cities are deſtroyed, ſo that there is no man, that there is none inhabitant. I ſaid, ſurely thou wilt fear me; thou wilt receive inſtruction, ſo their dwelling ſhould not be cut off, however I puniſhed them." But, did they, from their ſufferings, learn to fear God? No.—"But they roſe early to corrupt all their doings. Wherefore, wait ye upon me, ſaith the Lord, until the day that I riſe up to the prey, for my determination is to gather

* Joel iii. 17.

the nations, that I may aſſemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth ſhall be devoured with the fire of my jealouſy."—Obſerve what follows:—" For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to ſerve him with one conſent."—Zechariah alſo is expreſs on this ſubject. Judah is to be gathered, and their enemies deſtroyed, before the general repentance. Chap. xii. 9. " And it ſhall come to paſs in that day that I will ſeek to deſtroy all the nations that come againſt Jeruſalem." The day to which the prophecy alludes appears to be none other than that propheſied of in Ezek. xxxviii. and xxxix. And it is on this appearance of God for the deſtruction of the enemies of the Jews, (by ſome miraculous interpoſition, it is probable, and not by any ordinary means) that this people will be converted. Ver. 10th. " And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace, and of ſupplication; and they ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for his only ſon, and ſhall be in bitterneſs for him, (that is, *on account of* him, the Meſſiah) as one that is in bitterneſs for his firſt-born. In that day there ſhall be a great mourning in Jeruſalem, and the land ſhall mourn every family apart, and their wives apart, &c." It is now that a fountain is to be opened for ſin and uncleanneſs, as promiſed in the beginning of the next chapter. That is, God will now ſanctify and pardon his people.

Some have ſuppoſed that Jeſus Chriſt will now appear perſonally to the Jewiſh nation, not only for the purpoſe of their deliverance from their invading enemies, but eſpecially for their converſion, and thus a nation will be born at once*, not by the ordinary means of inſtruction, but by a miracle, ſimilar to that by which their countryman, in his way to Damaſcus, was brought to believe in him whom he had hated and perſecuted; and thus a nation of apoſtles will be prepared at once, for evangelizing the world, and nothing will be left for men to glory in, but he that glorieth muſt glory in the Lord. And it may be thus for ought that I can advance to the contrary. That there muſt be ſome very extraordinary interpoſitions of God, both for the converſion of this people, and for that general converſion of the heathen, which is promiſed, I think evident enough, not only from the declarations of ſcripture, but from the nature of the thing. But this matter will come, in turn, to be conſidered hereafter.

But the reader, ere this, probably, may have been queſtioning in his mind, 'If the Jews obſtinately continue in impenitence and unbelief, what is it which moves the divine mind to relax the judgments, of which theſe, all along, have been the cauſe, and to viſit them with mercy?' We might anſwer this very natural inquiry in a few words. God is moved by his grace, and faith-

* Iſa. lxvi. 8.

fulneſs to his covenant. It is that he may glorify his own name in the ſight of the nations. But let us refer to the deciſion of inſpiration. "For their ſins, ſays Jehovah," (Ezek. xxxvi.) "I poured my fury upon them, and ſcattered them among the heathen. But" (ver. 21) "I had pity for mine own holy name which the houſe of Iſrael had profaned among the heathen, whither they went. Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord, I do not this for your ſakes, O houſe of Iſrael, but for mine holy name's ſake, which ye have profaned among the heathen, whither ye went. And I will ſanctify my great name which was profaned among the heathen, which ye have profaned in the midſt of them, and the heathen ſhall know that I am the Lord God, when I ſhall be ſanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I ſprinkle clean water upon you, and ye ſhall be clean; from all your filthineſs, and from all your idols, will I cleanſe you."—This agrees, exactly, with what the Apoſtle Paul writes to the Romans.—"All Iſrael ſhall be ſaved. As it is written, There ſhall come out of Zion the deliverer, and ſhall turn away ungodlineſs from Jacob. For this is my covenant unto them, when I ſhall take away their ſins. As concerning the goſpel, they are enemies for your ſakes; but, as touching the election, they are beloved for the father's ſakes. For the gifts and calling of God are without repentance."

Thus it appears plain, from the propheſies, that the Jews will be reſtored, in part, at leaſt, before their converſion: And that the commencement of their return to their own land, will not be ſo much from any ſpontaneous motion of their own, or becauſe they wiſh to ſerve and worſhip the Lord as their fathers did of old; but they will be put in motion by ſome foreign power; the *fiſhers* and *hunters*, whom providence will employ; and all the mercy which they will find, will be from the unmerited grace of God, and that, in them, he may ſanctify his holy name in the ſight of the heathen, and make his providence, and grace towards them, the occaſion of bringing glory to himſelf before all nations. And this, without doubt, that all nations may, ultimately, be made good and happy; for however impenetrable, by mortals, his diſpenſations may be, yet we are ſure he is good, infinitely good, and "his mercy endureth for ever."

III. But the part which divine providence has appointed the Jews to act in the puniſhment of their oppreſſors, and in the important revolutions and changes which are to be effected in ſtates and kingdoms, demands particular attention. Deſpiſed, weak, and nothing, as they may now be; yet, if there be any meaning in words, the prophets teach us to expect a time when they will ſtand up a great army, and at once avenge their own wrongs on their perſecutors, and be the inſtruments of bringing about the awful and grand deſigns of the Deity in revolutionizing the

world. Whether this will be altogether after they become organized in their own country by the aſſiſtance of the *protecting* people called to in Iſa. xviii. or partly in their efforts to emancipate themſelves from the power of their enemies, who may endeavour to prevent their return, and for this purpoſe enact laws to forbid their removal from their ſeveral countries, is uncertain; but, probably, in both ſituations. That they are to act a conſiderable part in the execution of God's judgments, when in poſſeſſion of their country, is pretty clear; nor is it unlikely that, whenever they begin to move for the purpoſe of joining in an attempt to recover this their country from the Turks, the preſent poſſeſſors of it, then thoſe governments which ſhall be in friendſhip with that power, will take meaſures to prevent the execution of their deſigns; and out of which, where the Jews are numerous, conſequences may grow which it is impoſſible to calculate; eſpecially where a ferment ſhall already exiſt in the public mind.

But leaving uncertain conjectures about *how* God's deſigns are to be fulfilled, let us attend to a few of thoſe prophecies which bear teſtimony as to the fact, and which give the moſt unequivocal aſſurance as to the conſpicuous part which the Jews are to act in breaking the nations to pieces in the latter days.

Hear Iſaiah.—" He ſhall ſet up an enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah, from the four corners of the earth. They ſhall fly upon the ſhoulders of the Philiſtines towards the weſt, they ſhall ſpoil them of the eaſt together. They ſhall lay their hand upon Edom, and Moab and the children of Ammon ſhall obey them. And the Lord ſhall utterly deſtroy the tongue of the Egyptian ſea, and with his mighty wind ſhall he ſhake his hand over the river, and ſhall ſmite it in the ſeven ſtreams, and make men go over dry-ſhod *."

Mr. Lowth, in his comment on this place, ſays, " The word " *tongue*, when applied to the ſea, ſignifies a bay, and ſo it is " tranſlated, Joſh. xv. 2. 5. So that by the tongue of the Egyp- " tian ſea muſt be meant *the bay of the Mediterranean ſea*, where " the river Nile empties itſelf into the Mediterranean. By the " *river* here is certainly meant the Nile." Seeing that this prophecy undoubtedly relates to the future reſtoration of the Jews, the 14th verſe muſt allude to the conqueſt which they ſhall make of the countries mentioned; and of which, though in the grant made to Abraham and Iſrael, as we have ſeen, they have never yet had full poſſeſſion. This conqueſt is to be made by themſelves; but that of Egypt †, ſignified in the 15th verſe, is not

* Iſa. xi. 12—16.

† It is needleſs to ſtop a moment to prove that ſmiting of rivers, drying them up, &c. means, the conqueſt of the countries which they water or defend: But the reader may turn to Ezek. xxx. 10—12. For a river to be ſo dried up that men may go over dry-ſhod, ſignifies the entire waſte of its power, and the conſequent facility of the conqueſt.

ſaid to be made by them, and may therefore be effected by ſome other inſtrument preparatory to the conqueſts which they themſelves are to make. Thus the 15th and 16th verſes may be conſidered as explanatory, ſhewing how it is that the way is to be opened for theſe victories. And if we render the Hebrew particle ו at the beginning of the 15th verſe *for*, inſtead of *and*, as it is in chap. iii. 7, and many other places, this will make our ſuppoſition appear more probable. Thus:—"They ſhall fly upon the ſhoulders of the Philiſtines, &c. *For* the Lord ſhall utterly deſtroy the tongue of the Egyptian ſea; and with his mighty wind, ſhall he ſhake his hand over the river, and ſhall ſmite it in the ſeven ſtreams, and make men go over dry-ſhod. And there ſhall be an high-way for the remnant of his people which ſhall be left from Aſſyria, like as it was to Iſrael, in the day that he came up out of the land of Egypt."—Egypt is to be conquered, that the Jews may paſs through it to attack thoſe countries, mentioned by the prophet, now poſſeſſed by the Turks and Arabs. As Aſſyria here may certainly have a myſtical ſenſe, as it has in other parts of the prophecies, "the remnant of God's people" which are to paſs through Egypt may be the Jews in this weſtern part of the world, Europe, which by a devolution of power poſſeſſes that dominion which Aſſyria once poſſeſſed, and which has exerciſed that ſame ſort of tyranny, civil and religious, which that empire once exerciſed. But if we underſtand the literal Aſſyria, it will come to much the ſame, for the Jews in theſe weſtern parts (as alſo thoſe in Africa) are the deſcendants of thoſe who returned from the ſeventy years captivity, and who were but a remnant of thoſe that had been led away. For the great bulk ſtaid behind, neglecting to take advantage of the decrees of the Perſian princes, as Joſephus teſtifies. There is a parallel prophecy in chap. xxvii. 12, 13; and concerning the preſent accompliſhment of which Mr. Edward King, in his *Supplement to the Remarks on the Signs of the Times*, expreſſes very great confidence. Whether this prophecy, in Iſa. xi. concerning Egypt, be already partly fulfilled, by the eaſy conqueſt which the French have made of it, and whether it be likely that *the great trumpet* *, which is to rouſe and aſſemble the Jews, is ready to be blown, I ſhall not pretend to determine: It may be that this conqueſt of Egypt, either immediately, or by its conſequences, is intended by providence to prepare the way for the overthrow of the power of the Turks, and the re-ſettlement of the Jews in their own country; things moſt certainly never looked ſo much like it. It may be that the great trumpet is ready to be blown:—"And if ſo," (I uſe the words of Mr. King,)—"then "ſurely we have great and good reaſon to take the alarm; and to "wait, with awful expectation, for what is next coming.

"If theſe words of prophecy are really now fulfilling; if this "be the real caſe, in what a period do we live? Let us remember

* Chap. xxvii. 13.

"the words of the first of the Apostles*, and, with the honest "publican, smite our hands upon our breasts."—But let us now proceed in our examination of the prophecies.

This same prophet, in chap. xli. has these remarkable words;—words which certainly have never, yet, had any adequate completion.—"Fear not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee, with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Fear not, thou worm Jacob, and ye men of Israel."—Ver. 15. "Behold, I will make thee a new sharp-threshing instrument, having teeth. Thou shalt thresh the mountains," (that is, the kingdoms) "and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shall glory in the Holy One of Israel."—Again at ver. 25.—"I have raised up one from the north, and he shall come; from the rising of the sun shall he call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth the clay."—This, most probably, refers, if not to the Jews collectively, to some eminent leader of them, who shall head them in battle, and be a distinguished instrument in the destruction of their enemies.

Nor is Isaiah the only prophet who has spoken of the part which Israel is to take in the conflicts of the latter days, and in the punishment of their oppressors. What Jeremiah says in chapter li. of God's judgments on Babylon, is generally understood to relate to mystical Babylon. And indeed it must be so; for what part had the Jews in the punishment and destruction of literal Babylon? None at all. But here it is said of Israel, the rod of God's inheritance,—"Thou art my battle-ax, and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid: I will also break in pieces with thee, the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord."

If the punishment of literal Babylon, and the destruction of the Chaldean empire, and the kingdoms which it embraced, were meant by the prophet, why did he ascribe all this to Israel, who, for aught that appears, had no hand in it? Should it not rather

* 2 Pet. iii. 9—13.

have been ſaid of the Medo-Perſian power,—" Thou art my battle-ax, and weapons of war?"—For they were the Medes and Perſians, under Darius and Cyrus, that broke in pieces the nations, and not the captive Jews, whoſe deliverance from their then captivity was not by force and arms, but in conſequence of the grant of the conqueror Cyrus. Even thoſe who are moſt againſt admitting a double ſenſe in the prophecies, need not object to the application of this to the kingdoms of the empire of the beaſt, *Babylon the great*; for why might not Jeremiah, though his eye was ſingly fixed on one object, ſpeak of this oppreſſor of God's people in the ſame myſtical language as that which was afterwards ſo familiar to John?

There is alſo a prophecy in Obadiah, which, I think, muſt be applied to ſome tranſactions of the Jews which have not yet taken place. The ſubject of the prophecy is the deſtruction of Edom, and ſeems to refer to the ſame judgements as the prophecy in Iſa. lxiii. which we have already noticed*. That prophecy our moſt cautious, and judicious commentators, conſider as referring to ſome greater, and more awful events, in the diſpenſations of providence, than what have ever yet taken place. And thus this prophecy in Obadiah; whether what was to happen to literal Edom be conſidered as the ground-work of it or not, yet ſome parts of it oblige us to conſider it as looking to ſome enemies of God's people in the latter days. Mr. Lowth's comment on ver. 17, where the prophet ſays, " But upon mount Zion ſhall be deliverance," is,—" This was remarkably verified at the firſt " preaching of the goſpel, when God's law came forth from " Zion. And there ſhall be another completion of it at the re- " ſtoration of the Jewiſh nation, which is ſpoken of in this and " the following verſes."

Eſau, from whom the Edomites deſcended, was the brother of Jacob. From the ties of relationſhip, therefore, it might have been expected that the Edomites ſhould have been kindly diſpoſed towards Iſrael, and, rather than have aggravated their ſufferings by perſecution, have ſhewn them pity in their affliction. Hence their baſe conduct towards them was attended with peculiar guilt; and they may be conſidered as the moſt apt type of thoſe anti-chriſtian nations that have perſecuted God's ancient people without remorſe, and refuſed them all pity in their ſuffering ſtate. The perſecutions with which the nations, profeſſing chriſtianity, have purſued the pitiable Jews, has been violence againſt a brother, (ver. 10) who, though an offender under correction, is a brother ſtill.—" Thou ſhouldeſt not have looked on the day of thy brother, in the day he became a ſtranger, neither ſhouldeſt thou have rejoiced over the children of Judah in the day of their deſtruction,

* It is well known that the Jewiſh writers often underſtand by Edom in the prophecies, the Roman empire. Italy and Rome are called in the Talmud, " The cruel em- " pire of Edom."—*Ex Gemartit. Sanged.* c. 1. §. 34. p. 307. See *Baſnage's Hiſt. of the Jews*, B. vi. chap. 6.

neither ſhouldeſt thou have ſpoken proudly in the day of diſtreſs. Thou ſhouldeſt not have entered into the gate of my people in the day of their calamity; yea, thou ſhouldeſt not have looked on their affliction in the day of their calamity; nor have laid hands on their ſubſtance in the day of their calamity *."—And what, to theſe heathen Chriſtians, is to be the conſequence of the cruel and aggravated injuſtice they have practiſed againſt the people of God? Hear the doom pronounced by the prophet.—"The day of the Lord is near upon all the heathen: As thou haſt done, it ſhall be done unto thee; thy reward ſhall return upon thy own head.—And the houſe of Jacob ſhall be a fire," (obſerve this) "and the houſe of Joſeph a flame, and the houſe of Eſau for ſtubble, and they ſhall kindle in them, and devour them; and there ſhall not be any remaining of the houſe of Eſau. And ſaviours ſhall come upon mount Zion to judge the mount of Eſau †,"—i. e—"The leaders of the Jews," ſays Mr. Lowth, "who ſhall fight their battles, and vanquiſh their enemies, de-"noted by the inhabitants of mount Eſau."—What follows, indiſputably fixes, in my humble opinion, this prophecy to the events of the latter days,—"and the kingdom ſhall be the Lord's ‡."—"This will be fulfilled," ſays the above commentator, "when the four monarchies are deſtroyed, and the ſtone "which ſmote the image, becomes a great mountain, and fills the "earth."

There appearing nothing in hiſtory relative to the Jews and Edomites, which can be conſidered as at all proportionate to the language of this prophecy; and the prophet ſo intimately connecting *the kingdom of the Lord* with this deſtruction of the enemies of the Jews; and this expreſſion, "the kingdom ſhall be the Lord's," being the well-known language of the prophets to repreſent that happy ſtate of things which is to ſucceed the fourth monarchy, and the converſion of Jews and Gentiles, it is reaſonable to conclude that, under the name of Edom, the prophet is ſpeaking of the enemies of God's people in the latter days; and hence it farther follows, that the Jews, at the time of their reſtoration, will be eminent inſtruments, in the hand of providence, for executing the divine judgments on their oppreſſors.

But there is another prophecy to the ſame effect, and, if poſſible, more indiſputable. It is found in Micah iv. The prophet, after predicting the glories of the latter days, and the dominion and kingdom which ſhall come to the daughter of Jeruſalem, and deſcribing the ſtruggles which the Jewiſh people are to engage in to obtain their deliverance from captivity, and in the re-eſtabliſhment of their commonwealth, under the image of a woman in travail, he adds, ver. 11th,—"Now alſo many nations are gathered againſt thee, that ſay, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither

* Ver. 12—14. † Ver. 18, 19. ‡ Ver. 21.

underſtand they his counſel; for he ſhall gather them as ſheaves into the floor. Ariſe and threſh, O daughter of Zion, for I will make thine horn iron, and I will make thine hoofs braſs, and thou ſhalt beat in pieces many people, and I will conſecrate their gain unto the Lord, and their ſubſtance unto the Lord of the whole earth."—Again in chap. v. 8.—"And the remnant of Jacob ſhall be among the Gentiles in the midſt of many people, as a lion among the beaſts of the foreſt; as a young lion among a flock of ſheep; who, if he go through, both treadeth down, and teareth to pieces, and none can deliver. Thine hand ſhall be lift up upon thine adverſaries, and all thine enemies ſhall be cut off."—Moſt of our commentators have underſtood the 7th verſe as a prediction of the bleſſings which ſhall be derived to the Gentiles through the means of the Jews, ſcattered among them, who ſhall be the inſtruments of their converſion.—"And the remnant of Jacob ſhall be in the midſt of many people, as a dew from the Lord, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men."—But with all deference for the general opinion, I rather think that the idea meant to be conveyed by this ſimile, is, that the principles and circumſtances working the emancipation and reſtoration of God's people, will be uncontrollable by man; they may regret and oppoſe, but will have no more power to prevent the purpoſes of God in the deliverance of the Jews, than they have to ſtay the falling dew and deſcending ſhowers. The latter part of this verſe, and what follows, beſt comports with this idea. But, though all attempts to fruſtrate the deſigns of God will be as vain as oppoſing the falling dew and rain, yet the nations will make them, and the conſequence will be their ruin. "The remnant of Jacob will be among them as a lion among the beaſts of the foreſt."

Zechariah, alſo, looking forward to the ſame intereſting period of Iſrael's deliverance, when they ſhall again take a place among the nations of the earth, ſays, (x. 5.) "And they ſhall be as mighty men which tread down their enemies in the mire of the ſtreets in the battle, and they ſhall fight, becauſe the Lord is with them; and the riders on horſes ſhall be confounded; and I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph, and I will bring them again to place them, for I have mercy upon them, and they ſhall be as though I had not caſt them off, for I am the Lord their God, and will hear them."—In chap. xii. he adds, "And in that day will I make Jeruſalem a burdenſome ſtone to all people; all that burden themſelves with it ſhall be cut in pieces, though all people of the earth be gathered againſt it;" that is, all the nations which oppoſe the return and re-ſettlement of God's people in their own land, ſhall be cruſhed under the weight of their power; for God promiſes, (ver. 4.)—"In that day I will ſmite every horſe with aſtoniſhment, and his rider with madneſs, and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blind-

neſs.—In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a ſheaf, and they ſhall devour all the people round about, on the right hand, and on the left. And Jeruſalem ſhall be inhabited again, in her own place, even in Jeruſalem."—Thus do many of the prophecies repreſent the Jewiſh people, though now *a taunt and a curſe*, as the inſtruments to be hereafter employed by Providence, to break to pieces the nations and kingdoms which have ruled over them.

IV. Some of the prophecies which we have noticed lead us to conclude that the land of Paleſtine and the neighbourhood of Jeruſalem, where the devoted nations will muſter all their ſtrength to prevent the re-ſettlement of God's riſing people, will be the principle theatre of thoſe awful conflicts and judgments which we are taught to expect; whilſt others lead us to conclude that the warlike achievements of the Jews will extend over the contiguous countries; and, a few ſeem to intimate, (and eſpecially that in Mic. v. 8.) as though they would in the end (either from the oppoſition made to their return, or from ſome other cauſe) prove fatal ſcourges to the nations among whom they are ſcattered. The prophecy, in Zech. xii. which we have juſt looked at, appears to refer, particularly, to that great and final overthrow of Iſrael's enemies which is to take place ſome few years after the commencement of their return, glanced at in many of the prophecies, but more amply deſcribed by Ezekiel*." "Son of man, ſet thy face againſt Gog, the land of Magog, the chief prince of Meſhech and Tubal, and prophecy againſt him, and ſay, Thus ſaith the Lord God, Behold I am againſt thee, O Gog, the chief prince of Meſhech and Tubal. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horſes and horſemen, and all of them clothed with all ſorts of armour, even a great company, with bucklers and ſhields, all of them handling ſwords: Perſia, Ethiopia, and Lybia with them, all of them with ſhield and helmet. Gomer and all his bands, the houſe of Togarmah of the north quarters, and all his bands, and many people with thee†." It ſhould be obſerved that the lxx interpreters take the word *Roſh*, commonly tranſlated *Chief*, for a proper name, and hence render what, in our tranſlation, is, *The chief prince of Meſhech and Tubal*, "The prince of Roſh, Meſhech and Tubal." "Roſh taken as a proper name," ſays Mr. Lowth, "ſignifies thoſe inhabitants of Scythia, from whence the Ruſſians derive their name and original."—At ver. 8th, we are informed when this great combination againſt the people of God is to be. "After many days thou ſhalt be viſited; in the latter years thou ſhalt come into the land that is brought back from the ſword, and is gathered out of many people, againſt the mountains of Iſrael, which have been always (or rather, *altogether*) waſte,

* Chapters xxxviii. xxxix. † xxxviii. 2—6.

but it is brought forth out of the nations, and they ſhall dwell ſafely all of them. Thou ſhalt aſcend and come like a ſtorm, thou ſhalt be like a cloud to cover the land, thou and all thy bands, and many people with thee." Moſt commentators have underſtood the invaders here ſpoken of to be the Turks. The ingenious author of *Illuſtrations of Prophecy*, ſuppoſes that this formidable army will principally conſiſt of Tartars. In the *ſecond part* of the *Signs of the Times* I have ventured to give my opinion on this difficult ſubject. The Tartars, it is moſt likely, will conſtitute a conſiderable part of this invading army, but, ſeeing that the Ruſſians, and the people called Tartars, are from the ſame ſtock, the Scythians, and that the former poſſeſs authority over ſo large a portion of the ancient Scythia, and are conſtantly extending their power in the regions marked out in the prophecy, it is not at all unreaſonable to ſuppoſe that the Ruſſians may be conſpicuous actors in this ſcene of hoſtility, and eſpecially if we take into conſideration their preſent character and connections, and may be allowed to judge at all from the direction which their politics ſeem to be taking. But all ſuch particulars as theſe we muſt leave for events to explain more clearly. What more immediately concerns us now, is the fact; there will be a moſt formidable combination entered into for the purpoſe of oppoſing the re-ſettlement of the Jews, and which will terminate in the deſtruction of thoſe engaged in it *.

See the iſſue in the ſequel of this prophecy, "Thou ſhalt come up againſt my people Iſrael, as a cloud to cover the land, it ſhall be in the latter days, and I will bring thee againſt my land, that the heathen may know me, when I ſhall be ſanctified in thee, O Gog, before their eyes.—In my jealouſy, and in the fire of my wrath, have I ſpoken; ſurely in that day there ſhall be a great ſhaking in the land of Iſrael; ſo that the fiſhes of the ſea, and the fowls of the heaven, and the beaſts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, ſhall ſhake at my preſence, and the mountains ſhall be thrown down, and the ſteep places ſhall fall, and every wall ſhall fall to the ground. And I will call for a ſword againſt him throughout all my mountains, every man's ſword ſhall be againſt his brother. And I will plead againſt him with peſtilence and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-ſtones, fire and brimſtone. Thus will I magnify myſelf, and I will ſanctify myſelf, and I will be known in the eyes of many nations, and they ſhall know that I am the Lord †."—"And I will ſet my glory among the heathen, and all the heathen ſhall ſee my judgment that I have executed,

* Thoſe who wiſh to ſee more on this ſubject, may conſult Illuſt. of Proph. vol. ii. p. 620—633.

† Ver. 16—23.

and my hand that I have laid upon them. So the houſe of Iſrael ſhall know that I am the Lord their God, from that day and forward—Then ſhall they know that I am the Lord their God which cauſed them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them, for I have poured out my ſpirit upon the houſe of Iſrael, ſaith the Lord*."

It cannot be well doubted, but, that it is to this awful ſeaſon which our Lord alludes, when he ſays to the obdurate Jews, "Behold your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord†." Iſaiah alſo appears to ſpeak of this ſame time in chap. lxvi. 19, and ſo does Zechariah (xii. 2.) "I will gather all nations againſt Jeruſalem to battle, and the city ſhall be taken—then ſhall the Lord go forth and fight againſt thoſe nations, as when he fought in the day of battle. And his feet ſhall ſtand in that day on the mount of Olives, &c." Thus, by ſome wonderful providence, or, more properly, by ſome miraculous interpoſition of God, all the nations gathered againſt Jeruſalem, for the purpoſe of preventing the re-eſtabliſhment of the Jewiſh commonwealth, and that they may cruſh the riſing greatneſs of God's people, (and thus cruſh alſo the cauſe of liberty;—for it is this which is the object of fear and hatred to tyrants) will be overwhelmed in one general deſtruction. And now, it ſeems, the whole remains of the Jewiſh nation (for multitudes of the wicked among them will periſh too) will be converted, and God will *create a new heaven and a new earth*. And THE AGE TO COME‡, *the kingdom of God*, for which Jeſus Chriſt taught his diſciples to pray, and of which all the prophets have ſpoken, will commence. "And the kingdom, and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High, whoſe kingdom is an everlaſting kingdom, and all dominion ſhall ſerve and obey him§."

* Chap. xxxix. 21—29. † Mat. xxiii. 38, 39.

‡ The αἰὼν, that eminent period when the earth ſhall be filled with the knowledge of the Lord.

§ Dan. vii. 27

CHAPTER IV.

The Kingdom of God on Earth—the general Converſion of Mankind—and the Means whereby it is likely to be effected.

WE have attended to ſome of thoſe numerous prophecies which ſpeak of the reſtoration of all the tribes of Iſrael; of the change which is to take place in their moral character, and the great peace and proſperity which they are long to enjoy; of the revolutions and calamities, which are to be intimately connected with the deliverance of God's people, and the part which theſe are to take in the execution of the divine judgments on the nations: we have ſeen by what a ſeries of wonderful interpoſitions the captives are to be delivered, and how their enemies are to be overwhelmed in ruin, and all that they may be brought to know the Lord their God; and that the heathen may know him, and that his name may be ſanctified among them, and all nations ſee his glory.

What that AGE TO COME, *that Kingdom of God*, which is promiſed, is, who can tell? Eye hath not ſeen, neither hath the ear of man heard, nor have entered into his heart, the things which God has prepared for them that love him!—But, were we to ſtop here without more particularly attending to thoſe prophecies which relate to that ſtate of things, that new diſpenſation; and without exerciſing that modeſt enquiry which our Creator, by revealing what he has of his deſigns, manifeſtly intended we ſhould exerciſe, ſome might think we had ſtopped too ſhort.—Not to gratify curioſity, but to nouriſh our piety and encourage our hopes as chriſtians, we will proceed with caution.

That things are not always to continue as they are; that ignorance, and vice, and miſery, are not always to cover the earth; but that knowledge, virtue, and happineſs, ſhall take their place, is clearly promiſed in our ſacred Scriptures. How conſoling the information! How animating the hope! It diſperſes the clouds which hang over the works and diſpenſations of God! That moral and natural evil ſhould be permitted a temporary exiſtence, may be conceived to conſiſt with the wiſe and good deſigns of the infinite Spirit; but that theſe ſhould rage, and triumph, and deſolate his works for ever, this cannot be conceived. The promiſe of a renovation of all things is full of glory; and the man that, without attentive examination for himſelf, and great concern for the iſſue, wantonly throws away theſe hopes, and exerts all his faculties to bring into contempt that book which alone gives us any rational and well-founded information on this ſubject, is loſt to all the beſt qualities which belong to intelligence, and is an enemy to himſelf, and to his ſpecies.

That the Gospel of Jesus Christ shall, some time, have a general spread, and that all nations, Jews and Gentiles, shall know and worship God; and that the consequence shall be, that righteousness, peace, and happiness, shall abound in every part of the earth, is assured in the Scriptures, without a shade of obscurity. Jesus Christ intimated this in some of his parables, as when he said, "The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field, which indeed is the least of all seeds; but, when it is grown, it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened*." In the Old Testament, prophecies of the universal spread of the Gospel, and of the general conversion of mankind, abound. To this great event that promise of God to Abraham, that in him, and in his seed, *all the families of the earth shall be blessed*, is to be referred, as the apostles, Peter and Paul, both teach us†. Agreeable to this, is Psalm ii. "Ask of me and I shall give thee (the Son) the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, (those that oppose his kingdom) thou shalt dash them in pieces like a potter's vessel. Be wise therefore, O ye kings, be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling." This prophecy had but an inchoate fulfilment at the Messiah's first appearance, a fulfilment which fell far short of the exalted language of the prophet.—Again, it is of these long expected times that he says, in the twenty-second Psalm, ver. 27, "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the governor among the nations."

We have already admired the elevated sentiments of Isaiah, expressed in that prophetic description of the last days, found in chap. ii. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Similar sentiments are expressed by Micah: and who, moreover, adds, (iv. 4.) "But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid: for the mouth of the Lord hath spoken it."

* Mat. xiii. 31—33.

† Compare Gen. xii. 3. xviii. 18. xxii. 18. Acts iii. 25. Gal. iii. 8, 16.

Well might the prophet thus aſſert his authority, for who, that judges only from the paſt and preſent ſtate of things, can ever flatter himſelf with the expectation of ſuch days of piety and peace? The goſpel revelation, it is true, is calculated to repreſs the vices and diſorders which exiſt in the world, and to unite men in the bonds of charity, and for this purpoſe, among others, was it given; but ſomething muſt take place which has never yet been ſeen, to cauſe it to produce the full effect of the deſign; for not only individuals are to be brought to feel, and act under its influence, but all the nations. But where is the nation which is truly chriſtian? With the Goſpel in their mouths they, with cool deliberation, ravage and deſtroy. But, for our conſolation, we are not left to vain wiſhes, and unfounded expectations, but *the mouth of the Lord hath ſpoken it*: "There ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots. The Spirit of the Lord ſhall reſt upon him, with righteouſneſs ſhall he judge the poor, and reprove with equity for the meek of the earth: and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked." And what ſhall follow this puniſhment of the ungodly part of mankind? "The wolf ſhall dwell with the lamb, and the leopard ſhall lie down with the kid, and the calf and the young lion and the fatling together.—They ſhall not hurt nor deſtroy in all my holy mountain; for the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea. And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious." The holy and equitable laws and maxims, by which the government, eſtabliſhed on mount Zion, ſhall be regulated, ſhall command univerſal attention and admiration. This government ſhall be the centre round which all nations ſhall rally; and men will learn that it will be for their intereſt and happineſs to pay honour to, and imitate, the people of God; and thus will be fulfilled the promiſe to Zion, "Unto thee ſhall it come, even the firſt dominion, the kingdom ſhall come to the daughter of Jeruſalem *."—The prophet Iſaiah proceeds, "And it ſhall come to paſs in that day, that the Lord ſhall ſet his hand again the ſecond time, to recover the remnant of his people †."—And now will be fulfilled that ſaying of this ſame prophet, "Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive and moving to and fro? And who hath brought up theſe? Behold, I was left alone, theſe, where have they been?"—That is, thoſe of Judah will expreſs their ſurpriſe when their brethren of the ten tribes are ſearched out and brought from their hiding places, and their multitudes are found ſo great.—It is added, "Thus ſaith the Lord, Behold I will lift up mine hand to the Gentiles, and ſet my

* Micah iv. 8. † Iſa. xi. 1—11.

ſtandard for the people, and they ſhall bring thy ſons in their arms, and thy daughters ſhall be carried upon their ſhoulders, and kings ſhall be thy nurſing fathers, and their queens thy nurſing mothers, they ſhall bow down before thee, with their faces to the earth *." Till now little has been experienced but conflict and ſuffering; but at this time will be fulfilled what this prophet predicts (chap. lx. 1—3.) " Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.—And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing." Or, as Jeremiah expreſſes it, " The Gentiles ſhall come to thee from the ends of the earth, and ſhall ſay, Surely our fathers have inherited lies, vanity, and things wherein there is no profit †." " Then," ſays the Lord by Zephaniah, after he has poured his fury upon the kingdoms, " will I turn to the people a pure language, that they may all call upon the name of the Lord, to ſerve him with one conſent ‡."—Grand deſign! and worthy of Jehovah! a deſign, which He only, who made man, is able to effect!

Nor is this renovation of all things known only to the prophets of the Old Teſtament, it is ſpoken of alſo in the New.—" They ſhall ſee the ſon of man coming in the clouds of heaven, with power and great glory. And he ſhall ſend his angels (meſſengers) with a great ſound of a trumpet, (the trumpet of the goſpel) and they ſhall gather together his elect from the four winds, from one end of heaven to the other §."—And does not the command which our Lord gave to his diſciples, to " go into all the world, and preach the goſpel to every creature," imply, that all nations were the objects of the divine mercy, that the whole habitable globe was embraced in the gracious deſign of his miſſion? If ſo, then, the time muſt come, though wicked men have been permitted to retard it, when the deſign ſhall have effect, and all nations ſhall be bleſſed. To this period the apoſtle Peter ſeems to refer, when he ſays to the Jews, " Repent ye, therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord. And he ſhall ſend Jeſus Chriſt; which before was preached unto you: whom the heavens muſt receive, until the times of the reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began ‖." And again he ſpeaks of " new heavens and a new earth, wherein dwelleth righteouſneſs **. The ſame, doubtleſs, as the New Jeruſalem in the apocalypſe. The apoſtle Paul, writing to the Romans, ſays, " Blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in ††.

* Chap xlix. 20—23. † Chap xvi. 19. ‡ Chap. iii. 9. § Mat. xxiv. 31.
‖ Acts iii. 19—21. ** 2 Ep. iii. 13.

†† The words *until the fulneſs of the Gentiles be come in*, are generally, I think, miſunderſtood. Moſt ſuppoſe the apoſtle to mean that the Jews are to continue in a ſtate of unbelief till the general converſion of the Gentiles be effected. But this, I preſume, cannot be the idea of the apoſtle, for it evidently appears that the general con-

And ſo all Iſrael ſhall be ſaved, as it is written, There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob*." We might take a view of the two concluding chapters of the *Revelation*, where this new ſtate of things is deſcribed in all the ſublimity of eaſtern metaphor.

But, perhaps, by this time, the reader may be impatient to aſk, 'How can theſe things be? By what means is this mighty and ſudden change to be effected?' To pretend to ſay any thing poſitive on this head would argue a degree of preſumption highly unbecoming: but to exerciſe our reaſon, and to ſearch the Scriptures, to ſee what aſſiſtance may be derived from thence, to aid us in our enquiries reſpecting that, in which we are all ſo deeply intereſted; and thus, by the uſe of the faculties and light which God has given to us, to endeavour to form a modeſt opinion, cannot be wrong. That renovation of things, of which the prophets ſpeak; that correction of the moral character of men, and the conſequent amelioration of their condition, which it is ſo pleaſing to hope for, is certainly not beyond the power of the Almighty Maker of the world, nor is it for men to ſay, independent of the teſtimony of divine revelation, whether it may, or may not, be.

Before I venture to offer any of my own thoughts on this ſubject, I will preſent to the reader's attention the ſentiments of ſome of our writers who are, or were, in their day, the brighteſt ornaments of our eſtabliſhed church, all of whom ſtate their ſentiments in favour of the fact, and ſome of them their opinion as to its accompliſhment.

I ſhall firſt quote from Biſhop Butler's *Analogy*†.—On the ſuperiority of virtue, after ſuppoſing the tendencies of virtue in the inviſible world, he ſays, "Let us return to the earth our habitation; and we ſhall ſee this happy tendency of virtue; by imagining an inſtance not ſo vaſt and remote: by ſuppoſing a kingdom or ſociety of men upon it perfectly virtuous, for a ſucceſſion of many ages: to which, if you pleaſe, may be given a ſituation advantageous for univerſal monarchy. In ſuch a ſtate, there would be no ſuch thing as faction: but men of the greateſt capacity would of courſe, all along, have the chief direction of affairs willingly yielded to them; and they would ſhare it among themſelves without envy. Each of theſe would have the part aſſigned him, to which his genius was peculiarly adapted: and others, who had not any diſtinguiſhed

verſion of the Gentiles will not take place till after that of the Jews, and in conſequence of it. Ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, *until the completion of the Gentiles be come*, that is, until the completion of the time of their power and dominion as oppoſed to the reign of Chriſt and the ſaints. Dan. vii. This is a parallel prediction with that of our Lord's in Luke xxi. 24. Ἄχρι πληρωθῶσι καιροὶ ἐθνῶν, *until the times of the Gentiles be fulfilled*. This ſeems to have been the way in which Mr. Mede underſtood the apoſtle, as quoted at p. 51.

* Rom. xi. 25, 26. † P. 99—96, 272, 274.

" genius would be ſafe, and think themſelves very happy, by being " under the protection and guidance of thoſe who had. Public " determinations would really be the reſult of the united wiſdom " of the community: and they would faithfully be executed, by " the united ſtrength of it. Some would in a higher way contri- " bute, but all would in ſome way contribute, to the public " proſperity: and in it, each would enjoy the fruits of his own " virtue. And as injuſtice, whether by fraud or force, would " be unknown among themſelves; ſo they would be ſufficiently " ſecured from it in their neighbours. For cunning and falſe " ſelf-intereſt, confederacies in injuſtice, ever ſlight, and accom- " panied with faction and inteſtine treachery; theſe on one hand " would be found mere childiſh folly and weakneſs, when ſet in " oppoſition againſt wiſdom, public ſpirit, union inviolable, and " fidelity on the other: allowing both a ſufficient length of years " to try their force. Add the general influence, which ſuch a " kingdom would have over the face of the earth, by way of " example particularly, and the reverence which would be paid " to it. It would plainly be ſuperior to all others, and the world " muſt gradually come under its empire: not by means of law- " leſs violence, but partly by what muſt be allowed to be juſt " conqueſt, and partly by other kingdoms ſubmitting themſelves " voluntarily to it, throughout a courſe of ages, and claiming " its protection, one after another, in ſucceſſive exigencies. The " head of it would be an univerſal monarch, in another ſenſe " than any mortal has yet been; and the eaſtern ſtile would be " literally applicable to him, that *all people, nations, and languages, " ſhould ſerve him.* And though indeed our knowledge of human " nature, and the whole hiſtory of mankind, ſhew the impoſſi- " bility, without ſome miraculous interpoſition, that a number " of men, here on earth, ſhould unite in one ſociety or govern- " ment, in the fear of God and the univerſal practice of virtue: " and that ſuch a government ſhould continue ſo united for a ſuc- " ceſſion of ages: yet admitting or ſuppoſing this, the effect " would be as now drawn out. And thus, for inſtance, the " wonderful power and proſperity promiſed to the Jewiſh nation " in the Scripture, would be, in a great meaſure, the conſe- " quence of what is predicted of them; that the *people ſhould be " all righteous and inherit the land for ever** ; were we to underſtand " the latter phraſe of a long continuance only, ſufficient to give " things time to work. The predictions of this kind, for there " are many of them, cannot come to paſs, in the preſent known " courſe of nature; but ſuppoſe them come to paſs, and then " the dominion and pre-eminence promiſed muſt naturally fol- " low, to a very conſiderable degree.

" Conſider, now, the general ſyſtem of religion: That the " government of the world is uniform, and one, and moral;

* Iſa. lx. 21.

" That virtue and right ſhall finally have the advantage, and " prevail over fraud and lawleſs force, over the deceits, as well " as the violence of wickedneſs, under the conduct of one ſupreme " governor: And from the obſervations above made, it will ap- " pear, that God has, by our reaſon, given us to ſee a peculiar " connection in the ſeveral parts of this ſcheme, and a tendency " towards the completion of it, ariſing out of the very nature of " virtue; which tendency is to be conſidered as ſomewhat moral " in the eſſential conſtitution of things. If any one ſhould think " all this to be of little importance, I deſire him to conſider what " he would think, if vice had, eſſentially, and in its nature, theſe " advantageous tendencies; or if virtue had, eſſentially, the direct " contrary ones.—Chriſtianity is a ſcheme quite beyond our " comprehenſion. The moral government of God is exerciſed " by gradually conducting things ſo in the courſe of his provi- " dence, that every one, at length, and upon the whole, ſhall " receive according to his deſerts; and neither fraud nor vio- " lence, but truth and right, ſhall finally prevail. Chriſtianity is " a particular ſcheme under this general plan of providence, and " a part of it conducive to its completion with regard to man- " kind: Conſiſting itſelf alſo of various parts, and a myſterious " œconomy, which has been carrying on from the time the world " came into its preſent wretched ſtate, and is ſtill carrying on, " for its recovery, by a divine perſon, the Meſſiah; who is 'to " gather together in one the children of God, that are ſcattered " abroad*;' and eſtabliſh 'an everlaſting kingdom, wherein " dwelleth righteouſneſs †.'

" Now little, ſurely, need be ſaid to ſhew that this ſyſtem, or " ſcheme of things, is but imperfectly comprehended by us. The " ſcripture expreſsly aſſerts it to be ſo. And indeed one cannot " read a paſſage relating to this 'great myſtery of godlineſs ‡,' " but what immediately runs up into ſomething, which ſhews us " our ignorance in it; as every thing in nature ſhews us our igno- " rance in the conſtitution of nature."

The following is from Biſhop Hurd's *Twelve* Ser. on Prophecy, Vol. i. Ser. 6. p. 197.—" As it had been declared, from the be- " ginning, that in the promiſed ſeed 'all the nations of the earth " ſhould be bleſſed;' ſo the Goſpel, or the good tidings of that " bleſſing, was, in due time, to be communicated to *all nations*. " Further ſtill, this Goſpel was not only to be publiſhed to all " nations, but to be acknowledged and received by them. There " are numberleſs prophecies to this purpoſe in the books of the " Old Teſtament: Prophecies, which ſay expreſsly, 'That God " would give unto the Meſſiah the heathen for his inheritance, and " the uttermoſt parts of the earth for his poſſeſſion." (Pſal. ii. 8.) "—'That from the riſing of the ſun even unto the going down " of the ſame, his name ſhall be great among the Gentiles,'

* John xi. 52. † 2 Pet. iii. 13. ‡ 1 Tim. iii. 16.

" (Mal. i. 2.)—' It is a light thing,' ſays the prophet Iſaiah, ad-
" dreſſing himſelf in the perſon of the Almighty to the Meſſiah,
" —' that thou ſhouldeſt be my ſervant, to raiſe up the tribes of
" Jacob, and to reſtore the preſerved of Iſrael; I will alſo give
" thee for a light to the Gentiles, that thou mayeſt be my ſalva-
" tion to the ends of the earth.' (Iſai. xlix. 6.) And Jeſus him-
" ſelf, when he commiſſioned his Apoſtles to publiſh his doctrine,
" did it in theſe words:—' GO YE INTO ALL THE WORLD, AND
" PREACH THE GOSPEL TO EVERY CREATURE.' (Mark xvi.
" 15.)

" It is unqueſtionable, therefore, from theſe and other paſſages,
" that not the Jews only, but all nations were to be inſtructed in
" the Chriſtian faith; that the Goſpel was to be an univerſal
" religion; and that thus the Meſſiah was to be, in every ſenſe,
" the Saviour of mankind. There is no doubt, I ſay, but that
" ſuch is the language of the prophets; and that they clearly
" ſuppoſe the diſpenſation of the Goſpel to have theſe views, and
" to terminate in this event. . . . . That this victory hath not
" been hitherto ſo complete as to anſwer the promiſe of an *abſo-*
" *lute univerſality*, we readily acknowledge; but we are in no
" pain for the event, as the ſame oracles, which have thus far
" been verified, ſuppoſe the preſent condition of things; and
" what is more, aſſure us of a time to come, when ' the fulneſs
" of the Gentiles ſhall come in."

The quotation which follows, from Dr. Jortin's *Remarks on Eccleſiaſtical Hiſtory*, is much to the purpoſe *.—" The converſion
" and the reſtoration of the Jews, and the calling of the Gentiles,
" if ever it be accompliſhed, muſt in all probability be performed
" by the viſible manifeſtation of God's power and ſpirit, and not
" by ordinary and human means. This will appear, if we con-
" ſider the preſent ſituation of the Jews, and of the unbelieving
" nations, and the impediments to their converſion, both from
" their own ſtate, and from the ſtate of chriſtianity.

" When the Goſpel was firſt preached, its progreſs was ſwift
" and extenſive. If you aſk why it was ſo, and how it came to
" paſs, the reaſon is, that it was accompanied with a plentiful
" effuſion of divine and preternatural gifts, with prophetic and
" miraculous powers; elſe it could never have prevailed, and
" even the prejudices of education would have kept it out from
" all lands.

" Chriſtianity, at preſent, is deſtitute of theſe aids, and is to
" be proved by no other ways than by inferences and deductions
" and moral and hiſtorical proofs, which not only require learn-
" ing, and the exerciſe of reaſon in the teacher, but alſo a tole-
" rable capacity in the perſons to be taught. Now thoſe men, in
" general, who make up the bulk of ſociety, are incompetent
" judges of complicated moral evidence, and of probabilities;

* Vol. iii. p. 427—447.

" which makes it extremely difficult to introduce chriſtianity any " where by mere argumentative methods, and by convincing the " underſtanding.

" The Mohammedans and Pagans are for the moſt part poor " reaſoners, and take up implicitly the religious opinions which " they find eſtabliſhed. Good ſenſe and intellectual abilities are " indeed natives of all climes, but they are not equally cultivated " every where, and no where leſs than in thoſe countries of which " we are ſpeaking, where the vulgar are often only a better ſort " of brutes, and a little above the monkeys. Man is, in a great " meaſure, what education and inſtruction make him. Deſpotic " government, which is an enemy to the free exerciſe of the un- " derſtanding, and the danger of examining points of faith, in- " creaſes the ſtupidity and ignorance in ſuch places. Where the " will of one inſolent man is the only law, there is uſually neither " learning, nor courage, nor virtue, nor religion. The manners, " alſo, and the cuſtoms of thoſe nations, are in ſome things di- " rectly contrary to the ſpirit of the Goſpel. The Goſpel re- " ſtrains polygamy and divorce, enjoins chaſtity and humanity, " orders ſervants or ſlaves to be kindly uſed, and the female ſex " to frequent the public worſhip of God, and therefore muſt be " odious to thoſe nations where different practices prevail. Hence " it may be obſerved, that when chriſtianity, not long after the " death of the Apoſtles, made its way in ſome parts of the Chriſ- " tian world, it probably had the aſſiſtance of miracles, not only " becauſe of the hardſhips and perſecutions which its profeſſors " then underwent, but becauſe it contradicted the manners and " cuſtoms of thoſe who embraced it, and oppoſed itſelf to thoſe " indulgencies and practices which men are never willing to give " up, and which are to them a kind of ſecond nature. This, " joined to ſome teſtimonies in eccleſiaſtical hiſtory, is no bad " argument to ſhew that miracles might continue ſomewhat " longer than the apoſtolical age, and be performed upon ſome " important occaſions, particularly in preaching, and eſtabliſhing " the Goſpel amongſt infidels.

" There is little reaſon to hope that Pagan and Mohammedan " nations ſhould be converted at preſent by the Chriſtians. They " are not at all diſpoſed to receive the Goſpel, and to judge of the " force of moral arguments, and of ſtrong probabilities. It would " be a hard matter to convince them of the antiquity and the " authority of our ſacred books, not becauſe our proofs are weak " and defective, but becauſe they are not acquainted with our " chronology and hiſtory. Yet theſe impediments and difficulties " are not ſuch as ſhould diſcourage the attempts made by our " teachers and miſſionaries amongſt the Pagans in thoſe countries " where we have commerce and ſettlements. Such attempts are " highly uſeful and commendable, and deſerve public encourage- " ment; and ſurely it is the duty of Chriſtians, when they have

" means and opportunities, to relieve the ſpiritual no leſs than
" the corporeal wants of their fellow-creatures.

" The Jews are diſperſed over the earth, and dwell in Mo-
" hammedan, in Pagan, and in Chriſtian countries: So that,
" though by deſcent they are Jews, by birth they are Perſians,
" Turks, Italians, &c. and partake, in ſome meaſure, of the
" genius and temper of the nations in which they are born and
" educated. By dwelling amongſt Pagans and Mohammedans,
" and under tyrannical government, they learn to reaſon as little
" as their maſters and their neighbours, and to go on implicitly
" in the faith of their forefathers. Their neighbours never diſ-
" pute much about religion, and it is controverſy, and free debate,
" that opens and enlarges the mind, and improves the underſtand-
" ing; without this, there is a dull ſtagnation of the intellectual
" faculties.

" Beſides this, the Jews were never remarkable for accurate
" and methodical reaſoning, and their traditionary doctrines and
" myſtical interpretations help to ſpoil their judgment.

" R. Falk began, A. D. 1530, to exerciſe his ſcholars in diſ-
" pute, after the manner of the Chriſtians: But this method did
" not pleaſe the wiſe, and was not generally approved. The
" Jews, who have a theology altogether myſtical, and depending
" more upon the imagination than upon reaſoning, have no taſte
" for arguments and ſyllogiſms."—Baſnage Hiſt. des Juifs, l. vii. c. 30. p. 2072.

" The Jews, in countries where chriſtianity is not eſtabliſhed,
" lie out of the way of receiving inſtruction, if they were willing
" to hearken to it. Who ſhould teach them? The Chriſtians
" who dwell in thoſe parts are poor, ignorant, ſuperſtitious, ſlaviſh
" men, and ſometimes diſhoneſt men alſo, and not qualified for
" preachers of the Goſpel: So that the converſion of the Jews
" cannot, in all appearance, begin in thoſe regions.

" The Jews, diſperſed in Chriſtian countries, dwell either in
" Popiſh or in Proteſtant nations. There is not the leaſt proba-
" bility that the Papiſts ſhould ever convert them. The violence
" which a man muſt offer to his own ſenſes and reaſon, and the
" ſlaviſh deference that he muſt pay to human authority, before
" he can enter into that communion; the divine honours given
" to the Virgin Mary; the worſhip of angels, ſaints, croſſes,
" wafers, coffins, bones, rags, old iron, reliques, pictures and
" images, ſupported by ridiculous miracles, and traditionary lies;
" the tyranny of the church, and the cruelty of the inquiſition;
" theſe are inſuperable obſtructions to the converſion of the Jews,
" and excite in them prejudices againſt chriſtianity that are too
" ſtrong and too plauſible to be eaſily removed. The Jews abhor
" idolatry, and every thing that borders upon it, and in Popiſh
" countries they have no notion of any other chriſtianity than
" what is there profeſſed, and what they ſee before their eyes.

" The Jews who dwell in Proteſtant countries have not the " ſame cauſes to diſlike chriſtianity, which appears with more " ſimplicity, which offers itſelf fairly to examination, which is " purged from ſuperſtitious practices, and which forces itſelf upon " no one with imperious inſolence. But even in the reformed " nations too many obſtacles remain to prevent and diſcourage " the converſion of that people; ſuch as ariſe from the little in- " fluence which the Goſpel is obſerved to have upon the lives and " manners of many of its profeſſors; from the diſunion of Chriſ- " tians, and their diviſion and ſubdiviſion into various ſects, which " uſually entertain no favourable opinion of each other.

" If I ſhould embrace chriſtianity, a Jew might ſay, I have " juſt begun the laborious enquiry: It remains to conſider to " whom I ſhould join myſelf, and here I am quite perplexed with " your diviſions.

" If I ſhould go over to the church of Rome, the Proteſtants " will condemn my judgment, and ſay that I have made a miſe- " rable choice; if I become a Proteſtant, the Papiſts will tell me " I might as well have remained a Jew; ſchiſmatics and heretics " are in their opinion in as bad a ſituation, and as much excluded " from ſalvation as Jews, Mohammedans, Deiſts, Sceptics and " Atheiſts; if I am a Proteſtant of this or that denomination, " other ſects of Proteſtants will blame me, and think me ſtill in " a dangerous condition, and perhaps call me a ſchiſmatic.—Thus " ſome Jews have reaſoned.

" Another impediment to the converſion of the Jews is, that in " the Chriſtian world there is much indifference and coldneſs to- " wards religion, much diſſoluteneſs of manners and diſhoneſty; " that amongſt us many Sceptics, Deiſts and Infidels are alſo to " be found, who have deſerted the faith in which they were edu- " cated. We may ſuppoſe, without any breach of charity, that " in theſe reſpects the Jews are not better than the Chriſtians, nor " free from the ſame faults; that they have their doubters, and " their unbelievers, beſides thoſe who mind nothing except the " cares and concerns, and vanities and diverſions of this world; " that they and we go, *one to his farm, and another to his merchan-* " *dize*, whilſt the prophets are little regarded by the Jew, and the " apoſtles by the Chriſtian.

" Another great and well-known difficulty in the converſion of " the Jews, (as alſo of the Mohammedans) is the doctrine of the " Holy Trinity, which they have always been taught to look upon " as not reconcileable with the unity of God.—— ——

" As miracles were the great inſtrument to convert the Jews " and Gentiles in the apoſtolical age, ſo the abſence of them at " preſent muſt needs be a diſadvantage, as far as the propagation " of chriſtianity is concerned.

" The Jews will ſay, If the miracles recorded in your ſacred " books were really wrought, our anceſtors were inexcuſable in " rejecting chriſtianity; but theſe are tranſactions of remote an-

" tiquity, and we cannot be charged at preſent with reſiſting ſuch " evidence. If it ſhould pleaſe God to enable you to ſhew us " the like wonders, you ſhall find us more compliant. In the " mean time we chuſe to adhere to a religion which you, as well " as we, hold to have been of divine original. Theſe arguments " are not concluſive, but as they are not deſtitute of a plauſible " appearance, prejudiced perſons will not eaſily give them up.

" Thus the converſion of the Jews ſeems to be removed to a " diſtant day: But the ſcriptures, as we have obſerved, give us " reaſons to expect it, and this expectation is much confirmed " by the wonderful preſervation of that people.

" If, therefore, there be a time in the decrees of providence, " when many who ſit in darkneſs ſhall be enlightened, when the " everlaſting Goſpel ſhall be more generally known and received, " and the Jews ſhall be called to partake of this bleſſing, it is to " be ſuppoſed that the preſent obſtructions to it will be removed, " and in particular thoſe which ariſe from popery. Popery is " the moſt degenerate form of chriſtianity that can be conceived, " and lays an heavier yoke upon the necks of Chriſtians than the " ſcribes and the phariſees ever impoſed upon the Jews. It is a " religion which can never make its way but by cruelty and ty- " ranny, by gibbets and inquiſitions, nor be ſupported but by ſelf- " intereſt and ignorance; and yet, as it is received by many great " and polite, learned and flouriſhing nations, it ſeems at preſent " ſecure from ruin. But the ſmaller hope, and the remoter proſ- " pect there is of the extinction of this tyranny, the more re- " markable and the more providential will the downfal of it appear " to all the world, if ever it happens, and ſtrike Jews, and Mo- " hammedans and Gentiles with amazement, and prepare the " way for their converſion *.

" The next ſtep towards the increaſe of Chriſt's kingdom, muſt " be a farther improvement of chriſtianity, and of thoſe who re- " ceive and profeſs it. The church of Rome is not the only " church that wants amendment. Other Chriſtian ſocieties which " have ſeparated themſelves from her, and from her groſſer de- " fects, are departed more or leſs from the original ſimplicity of " the Goſpel, and have mixed ſome doctrines of men with the " word of God, and ſo ſtand in need of ſome improvement.

* The Doctor has been a little out in his expectations. One of the greateſt, moſt polite, moſt learned, and flouriſhing kingdoms in Europe, which from the beginning, and all along, had been the chief ſupporter of popery, has, all of a ſudden, directed all its power for the deſtruction of this abſurd religion: Wherever its armies, or its revolutionizing ſpirit, penetrate, the conſequences are fatal to popery. Even Rome itſelf has been revolutionized, and the papal government annihilated; but what ſenſations have been produced?—Neither Jews nor Chriſtians, in general, have felt as the Doctor ſuppoſed they would. Things are ſo brought about, by the conduct of divine providence, that but few ſeem to ſee and acknowledge the hand of God, and moſt are rather ready to arm in defence of this great enemy of the church of God, than give glory to his name for the accompliſhment of his word.—National prejudices blind thouſands; but ſelf-intereſt and lurking infidelity more.

" It is therefore to be hoped that a time will come when religion will have a fairer and a more alluring aſpect, when Chriſtians will be united, not in opinion as to all theological points, for that is impoſſible whilſt men are men, but that they will be united in benevolence and charity, in intercommunion, and in one *common and ſimple profeſſion of faith*; that their manners will be ſuitable to their profeſſion, and that they will be more peaceable, more virtuous, and more pious; and then the external impediments to the converſion of unbelievers will in no ſmall meaſure be removed. Theſe are amendments which ſeem, beſides human efforts, to require ſuch a concurrence of favourable circumſtances as ſcarcely ever meet and are united, together with ſupernatural aids, and an effuſion of divine gifts and graces. Therefore it may be ſaid, ſuch a change, ſuch a regeneration of mankind is not to be expected; and yet ſtrange things have been accompliſhed. Who that had ſeen the dreadful deſtruction of Jeruſalem could have thought that the Jewiſh nation, ſo enfeebled, ſo diſperſed, ſo abhorred, and ſo oppreſſed in all places, would have ſubſiſted for ſeventeen hundred years? Who that had beheld the beginnings of chriſtianity, and the difficulties which it had to encounter, would have imagined that it ſhould ſpread through the known world? Who that had ſeen a poor monk ſet his face againſt popes, and emperors, would have believed that the preaching of Luther ſhould have brought about a reformation, and the eſtabliſhment of the Proteſtant religion?

" Nothing is too hard for omnipotence: Great and glorious changes, even a *new earth, wherein dwelleth righteouſneſs*, may be produced by inſtruments and by methods of which we are now ignorant, and which it is vain to ſeek out by conjectures. Theſe ſecret things belong to the Lord our God, and to him we muſt leave them. Our duty is to do all that lies in our power towards increaſing his dominion, by ſtudying to underſtand his Goſpel, by a ſober care and concern to live ſuitably to its holy precepts, and by not only wiſhing and praying, but endeavouring, that his kingdom may come, and his will be done on earth, as it is in heaven."

Although this quotation has been ſo long, yet I cannot refrain from tranſcribing the ſentiments of the celebrated Dr. Hartley, on this head. They are found in his Obſervations on Man.—Vol. II. Prop. 84.

The Chriſtian religion will be preached to, and received by all nations.

" This appears from the expreſs declarations of Chriſt, and from many of his parables; alſo from the declarations and predictions of the Apoſtles, and particularly from the *revelation*. There are likewiſe numberleſs prophecies in the Old Teſtament, which admit of no other ſenſe, when interpreted by the

" events which have ſince happened, the coming of Chriſt, and " the propagation of his religion.

" The truth of the Chriſtian religion is an earneſt and preſage " of the ſame thing, to all who receive it. For every truth of " great importance muſt be diſcuſſed, and prevail at laſt. The " perſons who believe can ſee no reaſon for their own belief, but " what muſt extend to all mankind by degrees, as the diffuſion of " knowledge to all ranks and orders of men, to all nations, kin- " dred, tongues and people, cannot now be ſtopped, but proceeds " ever with an accelerated velocity. And, agreeably to this, it " appears that the number of thoſe who are able to give a reaſon " for their faith, increaſes every day.

" But it may not be amiſs to ſet before the reader, in one view, " ſome probable preſumptions for the univerſal publication and " prevalence of the Chriſtian religion, even in the way of natural " cauſes.

" Firſt, then, the great increaſe of knowledge, literary and phi- " loſophical, which has been made in this and the two laſt centu- " ries, and continues to be made, muſt contribute to promote " every great truth, and particularly thoſe of revealed religion, as " juſt now mentioned. The coincidence of the three remarkable " events, of the reformation, the invention of printing, and the " reſtoration of letters, with each other, in time, deſerves parti- " cular notice here.

" Secondly, The commerce between the ſeveral nations of the " world is enlarged perpetually more and more. And thus the " children of this world are opening new ways of communica- " tion for future Apoſtles to ſpread the glad tidings of ſalvation " to the uttermoſt parts of the earth.

" Thirdly, The apoſtacy of nominal Chriſtians, and objections " of infidels, which are ſo remarkable in theſe days, not only to " give occaſion to ſearch out and publiſh new evidences for the " truth of revealed religion, but alſo oblige thoſe who receive it, " to purify it from errors and ſuperſtitions; by which means its " progreſs amongſt the yet heathen nations will be much for- " warded. Were we to propagate religion, as it is now held by " the ſeveral churches, each perſon would propagate his own or- " thodoxy, lay needleſs impediments and ſtumbling-blocks before " his hearers, and occaſion endleſs feuds and diſſenſion amongſt " the new converts. And it ſeems as if God did not intend that " the general preaching of the Goſpel ſhould be begun till reli- " gion be diſcharged of its incumbrances and ſuperſtitions.

" Fourthly, The various ſects which have ariſen amongſt " Chriſtians in late times, contribute both to purify religion, and " alſo to ſet all the great truths of it in a full light, and to ſhew " their practical importance.

" Fifthly, The downfal of the civil and eccleſiaſtical powers, " mentioned in the eighty-firſt and eighty-ſecond propoſitions, " muſt both be attended with ſuch public calamities, as will make

" men ſerious, and alſo drive them from the countries of *Chriſten-*
" *dom* into the remote parts of the world, particularly into the
" Eaſt and Weſt-Indies; whither conſequently they will carry
" their religion, now purified from errors and ſuperſtitions.

" Sixthly, The reſtoration of the *Jews*, mentioned in the laſt
" propoſition, may be expected to have the greateſt effect in
" alarming mankind, and opening their eyes. This will be ſuch
" an accompliſhment of the prophecies, as will vindicate them
" from all cavils. Beſides which, the careful ſurvey of Palæſtine,
" and the neighbouring countries, the ſtudy of the Eaſtern lan-
" guages, of the hiſtories of the preſent and antient inhabitants,
" &c. (which muſt follow this event) when compared together,
" will caſt the greateſt light upon the ſcriptures, and at once
" prove their genuineneſs, their truth, and their divine autho-
" rity.

" Seventhly, Mankind ſeem to have it in their power to obtain
" ſuch qualifications in a natural way, as, by being conferred upon
" the Apoſtles in a ſupernatural one, were a principal means of
" their ſucceſs in the firſt propagation of the Goſpel.

" Thus, as the Apoſtles had the power of healing miraculouſly,
" future miſſionaries may in a ſhort time accompliſh themſelves
" with the knowledge of all the chief practical rules of the art of
" medicine. This art is wonderfully ſimplified of late years, has
" received great additions, and is improving every day, both in
" ſimplicity and efficacy. And it may be hoped, that a few theo-
" retical poſitions, well aſcertained, with a moderate experience,
" may enable the young practitioner to proceed to a conſiderable
" variety of caſes with ſafety and ſucceſs.

" Thus, alſo, as the Apoſtles had the power of ſpeaking various
" languages miraculouſly, it ſeems poſſible, from the late improve-
" ments in grammar, logic, and the hiſtory of the human mind,
" for young perſons, by learning the names of viſible objects and
" actions in any unknown barbarous language, to improve and
" extend it immediately, and to preach to the nations in it.

" The great extenſiveneſs of the *rabbinical Hebrew*, and of
" *Arabic*, of *Greek* and *Latin*, of *Sclavonic* and *French*, and of
" many other languages, in their reſpective ways, alſo of the
" *Chineſe* character, ought to be taken into conſideration here.

" And though we have not the gift of prophecy, yet that of the
" interpretation of prophecy ſeems to increaſe every day, by com-
" paring the ſcriptures with themſelves, the prophecies with the
" events, and, in general, the word of God with his works.

" To this we may add, that when preachers of the Goſpel
" carry with them the uſeful manual arts, by which human life
" is rendered ſecure and comfortable, ſuch as the arts of building,
" tilling the ground, defending the body by ſuitable cloathing, &c.
" it cannot but make them extremely acceptable to the barbarous
" nations; as the more refined arts and ſciences, mathematics,

" natural and experimental philoſophy, &c. will to the more civi-
" lized ones.

" And it is an additional weight in favour of all this rea-
" ſoning, that the qualifications here conſidered may all be ac-
" quired in a natural way. For thus they admit of unlimited
" communication, improvement, and increaſe; whereas, when
" miraculous powers ceaſe, there is not only one of the evidences
" withdrawn, but a recommendation and means of admittance
" alſo.

" However, far be it from us to determine by anticipation,
" what God may or may not do! The natural powers which
" favour the execution of this great command of our Saviour's,
" to preach the Goſpel to all nations, ought to be perpetual moni-
" tors to us to do ſo; and, as we now live in a more adult age of
" the world, more will now be expected from our natural powers.
" The Jews had ſome previous notices of Chriſt's firſt coming,
" and good perſons were thereby prepared to receive him; how-
" ever, his appearance and entire conduct were very different from
" what they expected; ſo that they ſtood in need of the greateſt
" docility and humility, in order to become diſciples and apoſtles:
" And it is probable that ſomething analogous to this will happen
" at Chriſt's ſecond coming. We may perhaps ſay, that ſome
" glimmerings of the day begin already to ſhine in the hearts of
" all thoſe who ſtudy and delight in the word and works of
" God."

If I may preſume to expreſs my opinion on this intereſting and obſcure ſubject, it is, that theſe great events which we look for, viz. the gathering and converſion of the Jews, and the general ſpread of the Goſpel, and coming of the kingdom of God on earth, will be realized by a mixture of natural and of ſupernatural cauſes.

The reſtoration of the Jews may eaſily be ſuppoſed to be brought about by the natural progreſs of things, and the circumſtances of the nations;—but as particularly over-ruled by the directing and all-diſpoſing providence of God.—Some powerful people, eſpecially if at war with the Turks, the maſters of the holy land, may take up their cauſe, and become their patrons and ſupporters, to aſſiſt them in the recovery of their country; not with a view of bringing about the accompliſhment of the prophecies, or doing a work which will be pleaſing to God, but to promote their own deſigns: And if ſuch a thought were to ſtrike the rulers of this ſuppoſed people, they might argue,—'There are millions of Jews ſcattered over Europe, and over thoſe parts of Aſia and Africa which are contiguous to Syria. Could that enthuſiaſm which formerly fired them for the recovery of their country, and the reeſtabliſhment of their commonwealth and religion, be once more rekindled and engaged in our cauſe, what a formidable weapon ſhould we acquire, and what immenſe reſources would be open to us, for effecting our purpoſes!'—Should meaſures be purſued conformable to theſe ideas, and prove ſucceſsful, who can calcu-

late the conſequences?—Excuſe the chimerical project, if it be ſuch. At once to ſecure the honour of being the inſtruments, in the hand of providence, of recovering the unhappy Jews from the miſeries of their wandering condition, and of reſtoring them to their own land; and at the ſame time to ſuperſede the deep policy of our enemy, who, perhaps, already meditates ſuch a project as the above, let the rulers of this country uſe their influence with the Porte to give up that part of their territory from which the Jews have been expelled, to its rightful owners, and thus, whilſt they perform the moſt generous of deeds, do all they can, at leaſt, to prevent thoſe poſſible conſequences, which, were they to take place, would prove moſt fatal to our government and commerce. If the accompliſhment of this meaſure were to coſt a few millions, they would certainly be better laid out than half of thoſe which we annually expend. But, as things ſtand, I do not think that it would require more than that influence which we muſt now poſſeſs in the divan, to induce the Porte to give up a diſtrict which is productive of ſo little advantage. Wild project!!!—It may be ſo: but I very much ſuſpect that if we do not purſue ſome ſuch meaſure as this, we ſhall repent it when it will be too late.—But let us paſs on.

Although it is eaſy to conceive that the reſtoration of the Jews may be brought about by natural cauſes, and by means of ordinary inſtruments, yet their converſion, and that of the Gentile nations, ſeems to require not only the concurrence of ſuch happy circumſtances as can hardly ever be hoped for, but moreover, the aid of ſome ſupernatural interpoſition; and eſpecially if it be to take place as ſuddenly as the prophecies ſeem ſo clearly to aſſert. Nor can I conceive it at all likely to be effected in the ordinary way of inſtruction, even though a conſiderable ſpace of time were to be allowed for the purpoſe, and though the morals and tempers of profeſſing Chriſtians were the reverſe of what they generally are. Such as might command the reſpect, inſtead of the execration, of Jews and Barbarians.

Let us, for a few minutes, attend to ſome of thoſe ways and means which reaſon and revelation ſeem to ſuggeſt as likely to lead to, and bring about, that wonderful and happy change which we expect.

1. The probability is, as Dr. Hartley has heretofore obſerved, that thoſe afflictions which the nations will endure in the overthrow of the civil and eccleſiaſtical powers, which have corrupted religion, abuſed their power, and oppoſed the deſigns of the Goſpel; connected with the wonderful fulfilment of the prophecies, and the evident diſplays of a divine interpoſition, in bringing about the greateſt events that ever mankind witneſſed; ſome producing affliction, and all great intereſt and aſtoniſhment; the probability, I ſay, is, that theſe things will humble the minds of the lofty, make the thoughtleſs ſerious, and thus diſpoſe men for repentance, and prepare their minds for a candid attention to the

evidences of religion: and which candid attention will be favoured by the fall of thoſe corrupt eſtabliſhments which have biaſſed men's minds in favour of whatever had the ſanction of eſtabliſhment, however corrupt, or contrary both to reaſon and ſcripture. By the general affliction, and other cauſes, we may alſo ſuppoſe the different ſects of chriſtians brought to a better temper towards each other, and that by the exerciſe of candour, and a ſpirit of enquiry, not biaſſed as formerly, by prepoſſeſſion, ſuperſtition, and bigotry, chriſtianity will become diſentangled from the ſophiſtries of men, and thus, being purified from human inventions and corruptions, it will aſſume its native beauty, and preſent, at the firſt glance, a more commanding evidence than it has ever done ſince it firſt fell into the hands of pride, ſuperſtition, and intolerance. But whilſt the multitude remain as deſtitute of ſerious thoughtfulneſs as they are; whilſt chriſtians continue as we generally ſee them, and chriſtianity itſelf is preſented diſtorted and diſguiſed, little can be expected in our attempts to evangelize mankind. It is not till theſe hinderances ſhall be removed that we can hope to ſee any thing like what is promiſed. When they are, ſomething will be done towards clearing the way for the great work of God among men.

And is it thus? Do not ſome important duties preſs themſelves on our attention? They do. Duties, which the preſent ſtate of ſociety, and the awful appearance of things, both as they relate to religion, and to the civil affairs of the world, render unſpeakably urgent. We live in no common times, and if any calculation may be formed from exiſting facts, their tendencies and relations, there is nothing extravagant in expecting that events, unuſually intereſting to the chriſtian church, are at hand. Hence that which is the duty of the chriſtian at all times, is become eſpecially ſo at the preſent eventful moment; and every difference which divides the ſincere friends of religion ſhould be forgotten, that all may unite their exertions in the common cauſe.—Not from the apprehenſion of danger, but the hope of good; for true religion, genuine chriſtianity, has nothing to fear either from the craft, the malice, the number, or the power, of its enemies. They may overturn human eſtabliſhments; but chriſtianity, which ignorance has identified with theſe, will but triumph the more. And to what, next to their own perſonal purification, ſhould the efforts of chriſtians be directed ſo much as to the freeing religion from all the corrupt mixtures of men, and to the bringing about a more intimate and harmonious union, than at preſent ſubſiſts, among all them who believe in and obey the goſpel? It is true that wicked men will always diſlike the chriſtian religion for its own ſake, becauſe it teaches holineſs; but it is our departure from its purity, ſimplicity, and true ſpirit, which has, more than any thing elſe, obſcured and weakened the evidence of truth, impeded its progreſs, and given to the arguments of infidels a ſeducing plauſibility: and till we return to the point from whence

we have departed, and become more united in the charity of the goſpel, we ſhall have enough to do to defend ourſelves againſt the attacks of increaſing infidelity; and all our attempts to make conqueſts in the territories of the enemy will be feeble, and all our hopes of evangelizing the world, vain.

Beſides the evil to be expected from the propagation of a diſfigured and corrupted chriſtianity, intolerance and diſunion among ourſelves muſt ever prove the moſt inſuperable impediment, not only to the recovery of apoſtates, and to the converſion of Jews, Mahometans and Pagans, but to the advancement of real religion among profeſſing chriſtians. We have, indeed, the happineſs to reflect, that more juſt ideas now prevail than formerly, as to the rights of conſcience. For, although it ſhould be true that the ſafety of thoſe conſcientious chriſtians who diſſent from the different religious eſtabliſhments of Europe, is more owing to adventitious, precarious laws, on the one hand, and to indifference on the other, than to general ſentiment and public principle, yet, it is certain that ſerious chriſtians, in general, are much more diſpoſed to tolerate each other in the free exerciſe of their conſciences than heretofore; ſo that, although there may ſtill be a few who are not ſhocked, as they ought to be, at the idea of "fighting for the chriſtian religion," yet, I believe, it would be difficult to find many ſerious believers in chriſtianity, of any perſuaſion, who do not abhor the violences of former times. But, although juſt ideas reſpecting *external* toleration have made conſiderable progreſs, yet, alas! the duty of *internal* toleration continues to be ill underſtood, and little practiſed. Still chriſtians are too averſe to that general and intimate union, which becomes the children of the ſame heavenly Father, the diſciples of the ſame Lord, and heirs of the ſame promiſes. Almoſt every little difference in opinion is thought enough to divide them into ſects and parties. Thus we heap to ourſelves teachers, and multiply our tables. Whatever proofs are given of godly ſincerity, candid enquiry, and genuine piety, ſtill, in general, if chriſtians cannot "ſee eye to eye," or accommodate their conſciences to the ſubſcriptions impoſed, a ſcandalizing ſeparation is the conſequence. Separation prevents acquaintance with the true character of our brethren; and prejudice, ever buſy in invention and miſrepreſentation, takes advantage of the diſtance to foſter ill-will. Hence that ſcorn and contempt, that envying and grudging, railing and biting, which we ſee and feel, and which, in proportion as it diſgraces and weakens the chriſtian cauſe, aids the efforts of the enemies of religion, and contributes to the ſecurity of the kingdom of darkneſs.

Theſe are evils which muſt be remedied. The duty of every chriſtian is to do all he can towards it. Not by indifference to what he eſteems truth, or the ſacrifice of principle, but by eradicating from the heart pride, ſelf-ſeeking and bigotry; and the cultivation of a humble ſpirit, forbearance, brotherly kindneſs and charity. Thus, making God's word alone the rule of our

faith and practice, let us purify ourſelves from every thing which is baſe and unworthy of our chriſtian vocation, and draw near the cords of love; and then, as workers together with God, we may hope to ſee his work proſper in our hands, and ſuch a free courſe prepared for his goſpel, that it may run and be glorified of all.—This freeing of religion from all foreign mixtures, and this more general harmony among the profeſſors of it, united with a moral character correſponding with the doctrine of Jeſus Chriſt, favoured by thoſe ſerious impreſſions which ſhall be made, through the bleſſing of God, by the afflictions and awful events of the times, on the minds of men in general, may naturally be ſuppoſed to be the firſt means, which divine Providence will uſe for enſuring to the goſpel that univerſal ſpread, of which the prophets of God have ſpoken.

2. Again, the prophets of God have informed us, in pretty clear terms, that one great means of the converſion of the Gentile nations will be the report of thoſe who ſhall eſcape that great deſtruction which is to fall upon Gog and his multitude aſſembled againſt Jeruſalem, as we have ſeen. "Behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire. For by fire and by his ſword will the Lord plead with all fleſh, and the ſlain of the Lord ſhall be many.—For I know their works and their thoughts: it ſhall come, that I will gather all nations, and tongues, and they ſhall come and ſee my glory. And I will ſet a ſign among them; and I will ſend thoſe that eſcape of them unto the nations, to Tarſhiſh, Pul, and Lud, that draw the bow; to Tubal and Javan, to the iſles afar off, that have not heard my fame, neither have ſeen my glory; and they ſhall declare my glory among the Gentiles *." And what effect will this report, which they are to make of what they have ſeen, produce among the nations? The prophet informs us in the following words,—"And they ſhall bring all your brethren for an offering unto the Lord, out of all nations upon horſes, and in chariots, and in litters, and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem, ſaith the Lord; as the children of Iſrael bring an offering in a clean veſſel into the houſe of the Lord. And I will alſo take of them for prieſts, and for Levites, ſaith the Lord. For as the new heavens, and the new earth, which I will make, ſhall remain before me, ſaith the Lord, ſo ſhall your ſeed and your name remain. And it ſhall come to paſs, that from one new moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord." This is to be in conſequence of the report made by the *eſcaped*; and, that the impreſſions already received may be made more deep and laſting, they ſhall, with their own eyes, ſee the proofs of God's vengeance on their countrymen, who oppoſed themſelves to the completion of his

* Iſa. lxvi. 15—24.

deſigns. "And," ſays the prophet, "they ſhall go forth, and look upon the carcaſſes of the men that have tranſgreſſed againſt me, for their worm ſhall not die, neither ſhall their fire be quenched, and they ſhall be an abhorring unto all fleſh."—A Jewiſh ſaying to expreſs a great and dreadful deſtruction.

A parallel prophecy this, undoubtedly, with that found in Ezek. xxxviii. and xxxix. There we have ſeen what the judgments of God, on Gog and his great company, are to effect. "Thus will I magnify myſelf, and ſanctify myſelf, and I will be known in the eyes of many nations, and thou ſhalt know that I am the Lord*." From this prophet we learn, that the number of thoſe who eſcape to carry the awful tidings to their ſeveral countries are *one-ſixth* part† of the vaſt multitude. And the prophet repeats it again and again, that, by means of this judgment, not only Iſrael, but the heathen, ſhall know the Lord, the holy One of Iſrael. "And I will ſet my glory among the heathen, and all the heathen ſhall ſee my judgment that I have executed, and my hand that I have laid upon them. So the houſe of Iſrael ſhall know that I am the Lord their God, from that day forward‡."

What though Iſaiah, nor any of the prophets, in the Old Teſtament, unleſs Ezekiel, ſpeak of theſe invaders under the name of Gog and his multitude, yet, ſeeing that this prophet declares that others had propheſied of the ſame event, it follows that it was under other names. "Art thou he (or, *thou art he*) of whom I have ſpoken in old time by my ſervants the prophets of Iſrael, which propheſied in thoſe days, many years, that I will bring thee againſt them §." Thus we learn that this great and deciſive judgment, on the enemies of the people of God; the report which the *eſcaped* make; and what the heathen themſelves will afterwards ſee, is to be one principal occaſion of their converſion; and that it is from this time forward that Iſrael is to know the Lord.

3. We may expect, alſo, that, at this time, God will raiſe up many faithful men, well qualified for the extraordinary work which he has for them to do, who will devote themſelves to the work of evangelizing, and who will not only exert themſelves for the inſtruction of their own countrymen, but encounter every difficulty to carry the goſpel to the moſt diſtant parts of the world. Independent of what the prophets have ſaid on this head, ſuch means, for the converſion of the heathen, are naturally to be expected. It accords with the great command of Jeſus Chriſt, "Go ye into all the world, and preach the goſpel to every creature‖." A command which was not only binding on the apoſtles, but which was intended to be regarded by all Chriſt's diſciples, in every age, as circumſtances might be. And it is ſtrange indeed to hear chriſtian biſhops aſſert what they do, that it is no longer

* Chap. xxxviii. 23. † Chap. xxxix. 2. ‡ Ver. 2, 21, 22.
§ xxxviii. 17. ‖ Mark xvi. 15.

the duty of chriſtians to attempt (by inſtruction) the converſion of heathens, but to leave them in the undiſturbed exerciſe of their eſtabliſhed worſhip and opinions.

A way for that intercourſe which is neceſſary for the ſpread of the goſpel, has, for ſome time, been rapidly opening, by the great and numerous diſcoveries which have been made of peopled regions in the moſt diſtant parts of the world; ſo that there is, ſcarcely, any part of the habitable globe but with which a communication is opened. Theſe things are not to be conſidered as taking place without a ſuperintending providence: and the directions of providence are always with deſign. And we may hope that, in this caſe, the deſign is to facilitate the propagation of *glad tidings to all people*. Nor can I refrain from taking notice of that miſſionary ſpirit which is gone forth; that concern which is awakened in this, and other countries in Europe and America, for the converſion of thoſe heathen nations who have, hitherto, known little of chriſtians but from their crimes; learnt little from them but their vices. The project which is carrying into execution for printing the Scriptures in the Bengalic language and character, is worthy of chriſtians, and Mr. Carey, who, beſides his exertions as a miſſionary, has long been labouring in the tranſlation, does more real honour to the chriſtian character, and more ſervice to humanity and the chriſtian cauſe, than ten thouſand 'mitred fronts which ſhew themſelves in parliaments,' but that care not for the *loſt* whom Jeſus Chriſt came to ſeek and to ſave.—Yes, that concern which is awakened for the ſpread of the goſpel among the heathen, is among the moſt pleaſing traits of the times. Not that we can flatter ourſelves with any great returns, as to the converſion of the heathen, for the exertions made at preſent; but, whatever the ſucceſs, we are at leaſt obeying the command of our Lord, and acting on his benevolent views. And, though I acknowledge I have no hope, as to the preſent moment, yet, I think, we are co-operating with Providence, which is planting men, in different parts of the globe, to be in readineſs for action when the great trumpet ſhall be ſounded, and the day arrive (and we may hope it is not far off) when the heathen are to be given to the ſon for his inheritance, and when the earth is to be covered with the knowledge of the Lord.

To the raiſing up of godly men to go forth and preach the goſpel to diſtant nations, our Lord ſeems to refer when he ſays "He ſhall ſend his angels (meſſengers) with a great ſound of a trumpet, &c." And the promiſe of God to his church, by Iſaiah, is,—and it extends to the Gentile church as well as to the Jews—"Though the Lord give you the bread of adverſity, and the water of affliction, yet ſhall not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers*." And, at the time that Jeruſalem is to be called "the throne of the Lord,"

* Chap. xxx. 20, 21.

the promiſe is, "And I will give you paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding *."

But, though this may be expected to be the caſe when the Lord returns to build up Zion; yet even this does not appear to be a ſufficient means, (if we may judge, not from the ſucceſs of thoſe who teach only for hire, but even by what the beſt paſtors and teachers are now able to effect) for producing that general and rapid converſion of mankind, which many prophecies lead us to expect. It is reaſonable, therefore, to conclude that ſome means more extraordinary will be employed.

4. Hence, we muſt look for ſome extraordinary effuſions of the ſpirit, ſome ſupernatural means, to effect that which God has promiſed; ſuch as will oblige men to ſee his hand, and by which pride will be hid from man, and all the glory be ſecured to God. —This the Scriptures teach us to expect.—Upon the land of the Jews, thorns and briers were to come up, their palaces were to be forſaken, and the populous city to be deſolate. And how long? "Until the Spirit be poured upon us from on high," ſays the prophet †. And which ſtrongly intimates that, at that time, there will be extraordinary effuſions of the Spirit of God. And that it will be ſo, the prophet Joel aſſures us in the moſt expreſs terms.

"And it ſhall come to paſs afterward, that I will pour out of my ſpirit upon all fleſh, and your ſons and your daughters ſhall propheſy, your old men ſhall dream dreams, your young men ſhall ſee viſions; and alſo upon the ſervants, and upon the handmaids, in thoſe days, will I pour out my ſpirit. And I will ſhew wonders in the heavens, and in the earth, blood, and fire, and pillars of ſmoke ‡." This prophecy the apoſtle Peter applies to what took place on the day of Pentecoſt. It had a partial fulfilment then, but it by no means follows, that it is not to have a more complete accompliſhment hereafter; and this is the rather to be concluded, as the prophet is ſo evidently ſpeaking, in the context, of that reſtoration of Iſrael which is yet to come. The ſentiments of Mr. Jurieu, on this ſubject, are much to the purpoſe. "That leſſer effuſion of the ſpirit," ſays he, "which the "firſt chriſtians experienced, is not enough to fill up the ſenſe of "this prophecy. 1. Becauſe that did not extend very far; the "number was not great of thoſe who did partake of it. 2. That "did not laſt but a little while, for even before the death of the

* Jer. iii. 15. At preſent there are but few, who care for much but feeding themſelves. "Woe be to the ſhepherds of Iſrael that do feed themſelves; ſhould not the ſhepherds feed the flock? Ye eat the fat, and ye clothe you with the wool, but ye kill them that are fed; and ye feed not the flock.—And they were ſcattered becauſe there is no ſhepherd—therefore, O ye ſhepherds, hear the word of the Lord. Behold I am againſt the ſhepherds, and I will require my flock at their hand; and cauſe them to ceaſe from feeding the flock. Neither ſhall the ſhepherds feed themſelves any more; for I will deliver my flock from their mouth, that they may not be meat for them.—And I will ſet one ſhepherd over them, and he ſhall feed them, even my ſervant David." Ezek. xxxiv.

† Iſa. xxxii. 15. ‡ Chap. ii. 28—30.

" apoſtles, the extraordinary gifts of the ſpirit became rare; ſo " that what was then, was properly but a preſage and type of " that large effuſion of the ſpirit, which ſhould be in the laſt " period of the church; not that all men ſhall then become pro- " phets, and be inſpired, but all ſhall be aſſiſted, and led by an " extraordinary and all-powerful influence of the Holy Spirit *."

It is the general opinion of modern chriſtians that thoſe extraordinary effuſions, and influences, which attended the firſt preaching of the goſpel, and thoſe miraculous powers with which the firſt preachers were furniſhed, are withdrawn to be ſeen no more. But on what authority is this opinion founded? Not ſcripture authority certainly. It is ſaid, 'They were continued as 'long as neceſſary; that when the goſpel had taken deep root, it 'no longer needed their aid, and they were withheld; and now, 'and to the end of the world, the goſpel is to be propagated only 'by the ordinary means of inſtruction.' To ſupport this, the ſcriptures ſay nothing. It is a concluſion aſſumed from the ſtate of things, as they are, and long have been. We have juſt as much authority to ſay, miraculous powers, and the extraordinary effuſions of the Holy Spirit, were withheld becauſe chriſtians became worldly and corrupt, and when they become more holy and more worthy of their character, they will be renewed. But this would be running, alſo, without a guide. The truth ſeems to be, as it reſpects the latter part of the poſition, that the extraordinary effuſions of the ſpirit of God will again appear in order to make chriſtians more holy, and more worthy of their character, as well as to add to their numbers. And why ſhould we think this a ſtrange thing, that God ſhould do that for his own glory and the converſion of the nations, which we all acknowledge he did at the firſt propagation of the goſpel? Are not theſe extraordinary manifeſtations of his preſence and power as much wanting to facilitate the converſion of the Jews and heathen now, as formerly? And, ſurely, it is worthy of the Creator of all to take ſome ſtrong meaſures for the recovery of his loſt creatures. On the whole, there is reaſon to conclude, from what God has done, and from the language of the prophets, that, as the goſpel owed its rapid progreſs at the firſt to the extraordinary effuſions of the ſpirit, and the miraculous powers beſtowed on its preachers, ſo there will be ſomething ſimilar, to favour its progreſs in the latter days.

5. Again, there are many eminent perſons, who have made the ſacred prophecies their attentive ſtudy, who have concluded that our Lord Jeſus Chriſt will literally appear to the Jewiſh nation, at leaſt, if not to all mankind, as he formerly appeared for the converſion of Paul in his way to Damaſcus. And that this appearance will be at the moment when the invading army of Gog ſhall have broken into Jeruſalem, and the affairs of the re-

* Accomp. of Scrip. Proph. Part II. ch. 24.

turned Jews ſhall be in the moſt deſperate ſituation. The ſcriptures which, among others, are brought forward in ſupport of this concluſion, are ſuch as theſe—"The Lord ſhall roar out of Zion, and utter his voice from Jeruſalem, and the heavens and the earth ſhall ſhake; but the Lord will be the hope of his people, and the ſtrength of the children of Iſrael, ſo ſhall ye know that I am the Lord your God*." "In that day, ſaith the Lord, I will ſmite every horſe with aſtoniſhment, and his rider with madneſs, I will open mine eyes upon the houſe of Judah. And it ſhall come to paſs in that day, that I will ſeek to deſtroy all the nations that come againſt Jeruſalem. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplication, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him. In that day ſhall there be a great mourning in Jeruſalem †, &c." "I will gather all nations againſt Jeruſalem to battle, and the city ſhall be taken and the houſes rifled, and the women raviſhed, and half of the city ſhall go forth into captivity.—Then ſhall the Lord go forth and fight againſt thoſe nations.—And his feet ſhall ſtand in that day upon the mount of Olives, which is before Jeruſalem on the eaſt, and the mount of Olives ſhall cleave in the midſt thereof towards the eaſt, and towards the weſt. And the Lord my God ſhall come, and all the ſaints with thee.—And living waters ſhall go out from Jeruſalem.—And the Lord ſhall be king over all the earth; and in that day ſhall there be one Lord, and his name one ‡." Again, the concluding words of our Saviour in his laſt diſcourſe to the Jews, "Behold your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord §." If we conſider attentively what the prophets have ſaid concerning the great confederacy againſt the Jews in the latter days, and the awful ſtrait into which they will be brought, and ſuppoſe this expectation of the perſonal appearance of Chriſt to be well founded, it gives a peculiar ſignificancy to the parting words of the inſulted Meſſiah. And it ſeems to me very probable that the apoſtle Paul alludes to this expectation of the perſonal appearance of the Meſſiah for the converſion of the Jewiſh nation, in 1 Cor. xv. 8. where he ſays of Jeſus Chriſt, "He was ſeen of Cephas, then of the twelve. After that he was ſeen of above five hundred brethren at once: of whom the greater part remain unto this preſent, but ſome are fallen aſleep. After that he was ſeen of James: then of all the apoſtles. And laſt of all he was ſeen of me alſo, as of *one born out of due time*"—ὡσπερεὶ τῷ ἐκτρώματι; as to an abortive, or one born before the due time. The due time will be when the nation of the Jews, at a ſight of Chriſt, ſimilar to that which occaſioned the converſion of this apoſtle, will be born

* Joel iii. 16. † Zech. xii. 4, 9—14. ‡ Chap. xiv. § Matth. xxiii. 38, 39.

at once; and of which general converſion that may be conſidered as the pattern and type.

Should the Meſſiah thus appear for the deſtruction of the myriads gathered againſt the Jews, and for their deliverance, we need look no farther for the means and cauſes of their converſion—their inſtantaneous converſion. A nation would be *born at once*; all would exclaim, *Bleſſed is he that cometh in the name of the Lord;* and from *that day forward* would they *know, that the Lord was their God**. And what a tale would the *eſcaped* have to tell their countrymen, who had not heard the fame of Jehovah, nor ſeen his glory †. This, at once, accounts for their haſtening to bring the remains of Iſrael an offering to the Lord, out of all nations, upon horſes, and in chariots, and in litters, and upon mules, and upon ſwift beaſts, to God's holy mountain Jeruſalem; and alſo for that general reception which ſhall be given to the goſpel. If any can ſhew reaſons why things may not be thus, let them do ſo. The Scriptures certainly ſeem to countenance this expectation of the perſonal appearance of the Son of God.

6. It is well known that many contend, not only for the perſonal appearance of Jeſus Chriſt at the above criſis, but alſo for his perſonal reign over all the earth; Jeruſalem being the capital of his kingdom. As an opinion which has been entertained by chriſtians in every age, it deſerves ſome attention. I ſhall point out a few of thoſe ſcriptures which are generally produced in favour of this idea, leaving every one to judge for himſelf as to the concluſion which ought to be drawn, only obſerving that, if the prophets may be conſidered as, at all, ſpeaking in a literal ſenſe, this ſentiment has good foundation. And what ſubſtantial arguments there are to expoſe, as abſurd, the idea of the Meſſiah's literally reigning on the earth, which do not equally apply to the idea of his once ſuffering, I know not. The enquiry turns on this. Do our ſacred ſcriptures ſay any thing deciſive on this head? 'The objections drawn from his being now glorified,' ſay the advocates for his perſonal reign, 'are utterly without weight. Is he now glorified? ſo ſhall he be then, and *the whole earth ſhall be full of his glory.*'—But ſee a few of the ſcriptures brought forward in this queſtion.

The pſalmiſt ſays, "The kings of the earth ſet themſelves, and the rulers take counſel together againſt the Lord, and againſt his anointed.—He that ſitteth in the heavens ſhall laugh, the Lord ſhall have them in deriſion. Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure. Yet have I ſet my king upon my holy hill of Zion ‡," &c. "Unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder.—Of the increaſe of his government and peace there ſhall be no end, upon the throne of David, and upon his kingdom, to order it, and to eſtabliſh it with judgment, and with

* Ezek. xxxix. † Iſa. lxvi. 19, 20. ‡ Pſ. ii.

juſtice, from henceforth even for ever *."—How? it is aſked, without a great ſtraining of ſcripture, can a throne and kingdom in the inviſible world be called *the throne of David*, and *his kingdom?* The idea which this and other ſimilar paſſages ſuggeſt, at firſt ſight, at leaſt is, that the perſon ſpoken of will reign on earth as David did.—"And there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots. And the ſpirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge, and the fear of the Lord. And ſhall make him of quick underſtanding in the fear of the Lord, and he ſhall not judge after the ſight of the eyes, neither reprove after the hearing of his ears. But with righteouſneſs ſhall he judge the poor, and reprove with equity, for the meek of the earth, &c. †"—"Then the moon ſhall be confounded, and the ſun aſhamed, when the Lord of hoſts ſhall reign in mount Zion, and in Jeruſalem, and before his ancients glorioufly ‡."—"For behold, I create new heavens, and a new earth, and the former ſhall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for behold, I create Jeruſalem a rejoicing, and her people a joy. And they ſhall build houſes, and inhabit them; and they ſhall plant vineyards, and eat the fruit of them. The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock; and duſt ſhall be the ſerpent's meat: They ſhall not hurt nor deſtroy in all my holy mountain, ſaith the Lord §."—"At that time they ſhall call Jeruſalem the throne of the Lord, and all the nations ſhall be gathered unto it to the name of the Lord, to Jeruſalem: Neither ſhall they walk any more after the imagination of their evil hearts ‖."—"And I the Lord will be their God, and my ſervant David a prince among them. I the Lord have ſpoken it ¶."—"I beheld till the thrones were caſt down, and the Ancient of days did ſit. I ſaw in the night-viſions; and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, and nations and languages ſhould ſerve him: His dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed **."—What Chriſtian's heart does not ejaculate—*Come, Lord Jeſus, come quickly?*

7. But there is another idea, which, though it may appear to ſome more novel, muſt not be paſſed over without notice. I ſhall do little more than ſtate it, ſelecting from the prophecies a few of thoſe paſſages which ſeem to give it countenance.

* Iſa. ix. 6, 7. † Iſa. xi. 1—9. ‡ xxiv. 23. See alſo xxxii. 1—8.
§ lxv. 17—25. ‖ Jer. iii. 17. ¶ Ezek. xxxiv. 24.
** Dan. viii. 9—14. The reader may alſo turn to Joel iii. 17—21. Zeph. iii. 16—20. Zech. ii. 10—13. viii. 3—8. xiv. *paſſim*. Rev. xxi. xxii. and Matth. xix. 28. Pſal. xlvi. lxxii. xcvi—xcviii.

It is thought whether the ſudden and general converſion of the heathen, and of the Iſraelites, not yet gathered, at the time of the deliverance of Jeruſalem, may not be occaſioned by the appearance of a glory, or luminous body in the heavens, in the latitude of Jeruſalem, the ſymbol of the divine preſence, ſimilar to the pillar of fire which attended the Iſraelites through the wilderneſs, and to the glory over the mercy-ſeat, only of a magnitude incomparably greater, being that to diſtant nations, which the pillar of fire was to the twelve tribes*; and which will appear at the inſtant of the deſcent of Jeſus Chriſt, and continue as a ſign to all nations. A glory literally, we know, is a luminous, or a bright and ſplendid body; and the other ſenſes in which the word is uſed, are only figurative. The word, alſo, which is tranſlated *ſign*, and ſometimes *enſign*, ſignifies a ſtandard, a token, a ſignal, ſomething extraordinary, a miracle, &c.

Whether the ſcriptures, which give birth to the above idea, be altogether figurative, or may be conſidered as at all literal, deſerves conſideration. I will ſet down a few of them, and the reader may judge.—"And the Lord ſaid (to Moſes) I have pardoned according to thy word. But as truly as I live, all the earth ſhall be filled with the glory of the Lord†."—"Thou ſhalt ariſe, and have mercy upon Zion; ſo the heathen ſhall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord ſhall build up Zion, he ſhall appear in his glory‡."—Iſaiah ſays,—"And the Lord will create upon every dwelling place of mount Zion, and upon her aſſemblies, a cloud, and ſmoke by day, and the ſhining of a flaming fire by night; for upon all the glory ſhall be a defence§."—"And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious. And he ſhall ſet up an enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael‖."—"And he ſhall paſs over to his ſtrong-hold for fear, and his princes ſhall be afraid of the enſign"—(that is, Gog and his confederates here propheſied of under the name of *the Aſſyrian*)—"ſaith the Lord, whoſe fire is in Zion, and his furnace in Jeruſalem¶."—"Thus ſaith the Lord God, Behold, I will lift up mine hand to the Gentiles, and ſet up my ſtandard to the people, and they ſhall bring thy ſons in their arms**."—"So ſhall they fear the name of the Lord from the weſt, and his glory from the riſing of the ſun††."—"It ſhall come, that I will gather all nations and tongues, and they ſhall come and ſee my glory. And I will ſet a ſign among them, and I will ſend thoſe that eſcape of them unto the nations‡‡."—Thus far Iſaiah. By Ezekiel God ſays,—"And I will ſet my glory among the heathen, and all the

* Exod. xiii. 21. † Numb. xiv. 20, 21. ‡ Pſal. cii. 13—16.

§ Iſa. iv. 5. Here is an evident alluſion to the miraculous pillar which accompanied Iſrael in the wilderneſs.

‖ xi. 9—12. ¶ xxx. 9. ** xlix. 22. †† lix. 19.

‡‡ lxvi. 18, 19.

heathen ſhall ſee my judgment which I have executed, and my hand that I have laid upon them *."—Thus the prophets of the Old Teſtament; and when Jeſus Chriſt is warning his diſciples againſt impoſtors, who would pretend to be the Chriſt, and one would be ſaying, "Lo, here is Chriſt," and another, "Lo, there," he gives them a certain ſign by which they might form a judgment of all ſuch pretenders.—"Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: Behold, he is in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt; ſo ſhall alſo the coming of the Son of man be."—Its conſpicuity is an eſſential ſign—"Immediately after the tribulation of thoſe days ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken."—Metaphorical language, repreſenting the fall of kingdoms and ſtates, princes and great men; and the anarchy and confuſion into which ſociety will be thrown, at the time when the tribulations of the Jews ſhall be coming to an end, and when *the times of the Gentiles ſhall be fulfilled*, as may be learnt by comparing this paſſage with the parallel one in Luke xxi. Notice the following words of our Lord!—"And then ſhall appear the ſign of the Son of man in heaven, and then ſhall all the tribes of the earth mourn; and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory †."—*The ſign of the Son of man* is diſtinct from *the Son of man* himſelf.

Theſe are ſome of the paſſages from whence the opinion is derived that, for the converſion of the heathen, to awaken their attention, and diſpoſe them to receive the Goſpel; and as a token to all nations of the divine preſence, there will not only be a tranſient appearance of Jeſus Chriſt in his deſcent from heaven to earth, but a permanent glory, as a vaſt pillar of fire, over Jeruſalem,—"the throne of the great King,"—reaching to a height ſo as to illumine the diſtant nations of the earth. Of things ſo tranſcending our conceptions, ſo obſcurely revealed, and ſo far ſurpaſſing every thing that mankind have experienced—though in the hiſtory of God's diſpenſations to ancient Iſrael, there was ſomething like it—we ought to be careful in forming an opinion, and not treſpaſs the bounds of revelation and modeſty, and ſet that down for an article of our faith, which, at beſt, may be but a doubtful conjecture. And yet, if revelation has, apparently, ſaid any thing on this head, there is no reaſon why we ſhould ſtrain and allegorize ſcripture to get rid of the ſentiment. It conveys an exalted idea of the deſigns of Deity as to our world; and when we remember how little we know of the vaſt œconomy of God, and how incapable we are of comprehending his ſcheme of grace towards men, even as to thoſe parts of it the moſt amply revealed, it becomes

* Ezek. xxxix. 21. † Matth. xxiv. 25—30.

us to be diffident of ourſelves, and not form too haſty a judgment in any matter thought to be revealed in God's word, however viſionary, at firſt ſight, it may appear: For it may appear ſo, merely becauſe we have never exerciſed our thoughts in ſuch matters.

The preſent Jews have a tradition among them, that, when they are brought back from their captivity, and the Meſſiah comes, he will build Jeruſalem with fire, that the nations may ſee, and be afraid of them.—Not literally of fire, I preſume.—Whence this notion is derived, the Jew, my informant, could not ſay, farther than that it was from their wiſe men of old.

One thing may be worth obſerving; which is, that though from the globular form of the earth, ſuch a ſign in the heavens, over Jeruſalem, could not, any more than the deſcent of the Saviour, without a miracle, be ſeen in every part of the globe, yet Jeruſalem is the latitude in which it would be ſeen to a greater extent, over the *habitable* world, than any other, and is placed ſo in the centre of it, that, perhaps, more than *nine-tenths* of mankind would be within ſight of it. Regulate the globe for this latitude, (31. 55. N.) and we ſhall ſee, above the horizon, all Europe, all Africa, all Aſia to New Holland, and a conſiderable part of America. All theſe countries are within ninety degrees of Jeruſalem, to which nearly two degrees, every way, may be added for the refraction. We ſhall ſay nothing of the twilight which would give notice of this wonderful phenomenon in regions ſtill more diſtant: But only obſerve that, ſhould the capital of this pillar of fire extend itſelf in proportion to its elevation, in the manner that the pillar of fire in the wilderneſs is ſuppoſed to have ſpread itſelf over the camp of Iſrael, there would be but a ſmall portion of the habitable globe, indeed, that would not be illuminated by its glory. And thus, in a ſenſe which, perhaps, has not been thought of, will be fulfilled that ſcenic prediction:—"And the city had no need of the ſun, neither of the moon to ſhine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are ſaved ſhall walk in the light of it. And there ſhall be no night there, and they need no candle, neither light of the ſun; for the Lord God giveth them light, and they ſhall reign for ever and ever. And he ſaid unto me, theſe ſayings are faithful and true—Behold, I come quickly. Bleſſed is he that keepeth the ſayings of the prophecy of this book"—That attentively obſerves them, and acts worthy of the impreſſive and wonderful diſcoveries here made.—"For the time is at hand. He that is unjuſt, let him be unjuſt ſtill: and he that is filthy, let him be filthy ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill. And behold, I come quickly; and my reward is with me, to give to every man according as his works ſhall be.—Amen. Even ſo, come Lord Jeſus*."—Thy mercy, O God, is

* Rev. xxi. 23, 24. xxii. 5, 6, 7, 10, 11, 12, 20.

our only refuge!—Without thy grace, who may abide the day of thy coming! Or who may ſtand when thou appeareſt*! Grant us thy ſpirit, that we may repent and obey the Goſpel, and then —"Will not we fear though the earth be removed, and though the mountains be carried into the midſt of the ſea.—The Lord of hoſts is with us; the God of Jacob is our refuge†."

CONCLUSION.

IT is allowed that every poſition, in the foregoing pages, is not ſupported with the ſame degree of evidence; and that two or three particulars may, at firſt ſight, and to thoſe, eſpecially, whoſe minds are not converſant in ſuch ſubjects, appear ſtrange and viſionary: Nor am I ſure that they will not appear ſo even to many who have exerciſed themſelves in theſe, or ſimilar reſearches. But however this may be, it muſt be allowed by all ſerious minds, by all believers in divine revelation, that the ſubject poſſeſſes conſiderable intereſt: Nor does our failure in a few ſubordinate, or more obſcure particulars, invalidate the whole argument. The great facts which more immediately concern the evidences of divine revelation, and which are deſigned by providence to counteract infidelity, and prove to mankind the reality of religion, and the truth of the Chriſtian religion in particular—the perfection of the Jewiſh—are attended with ſuch a degree of proof, that, in theſe, we could not well fail. And it is for theſe, therefore, I am moſt concerned: Such as that the Jews, after their preſent long captivity, will be gathered from all nations, and again be reſtored to their own country, and be made a holy and happy people. That their reſtoration will be effected at a time of great and general calamities and revolutions; and at the time of the fall of the *fourth* monarchy, and of the Turkiſh empire in particular.—That the commencement of their deliverance will be before their converſion.—That it is moſt likely they will be firſt put in motion by ſome foreign power, and that this power is ſome maritime one in theſe weſtern parts of the world.—And that they themſelves, improbable as it may now ſeem, will be diſtinguiſhed inſtruments, in the hand of providence, in puniſhing and breaking to pieces the kingdoms that have been their oppreſſors, and which will oppoſe their redemption and reſettlement; but in theſe conflicts, which

* Mal. iii, 2. † Pſal. xlvi, 2. 7.

are to bring about the awful designs of God, they themselves, also, will endure great sufferings, so that great numbers of them, it is probable, will perish *.

When these things begin to come to pass, or, at least, when they have made some progress, mankind will witness such incontrovertible proofs of the truth of revelation, as were never before so generally seen. How long it is to the time when "the dry bones of the house of Israel" will begin to move, it is impossible to say; but I strongly suspect it is not long. However, as it is in human nature to precipitate, it becomes us to be cautious. But although no one can say how near, or how distant, the time may be, when God will fulfil his promises to the Jewish nation; yet it is certain there never were so many reasons for concluding it not to be very far off, as at present. We live in awful times. We and our fathers have seen wars, but, since man learnt to shed blood, there never was one similar to the present, in which the nations are dashing each other to pieces about opinions and principles, which equally involve religions and governments. Events the most alarming follow each other in quick succession.—"Babylon the great" is shaken to its foundations. Rome itself has felt the shocks of revolution, and its politico-ecclesiastical government is, at present, extinct. The kingdom of the beast is fast filling with darkness. The Turkish power is most seriously attacked, and exhausted by its own violence; emaciated and enfeebled in every part, it is reduced to the necessity of suing to its (till now) most inveterate and dangerous enemy, to support its tottering throne †. Palestine itself is becoming the scene of contest; and that ferment, which has been productive of such unexpected and awful catastrophes in Europe, has reached the shores of Egypt and Syria; and opinions are set afloat which not only threaten destruction to superstition and tyranny under every form, but which attack also truth and justice, and threaten to overthrow the whole fabric of human things, good and bad, and reduce them all to one heap of ruin. If it please God to suffer it to be so, may it be preparatory to a

* Zech. xiii. 8, 9.

† Whatever, as to themselves, the result of the expedition of the French in the east may be, yet as the consequence of it is to plunge the Turks into the vortex of the dangerous commotion of the times, and to involve them, perhaps, in unnatural and dangerous alliances; and as it has given occasion for the dissemination, in their provinces, of opinions and principles so opposite to passive obedience and non-resistance, the issue, as it relates to the stability of the Ottoman authority, may be fatal. The attempts of the disturbers of the repose of the world may fail, so far as these attempts concern their own projects, and their extraordinary expedition may not lead, directly, to the casting out of the Turks from Egypt and Syria, and to the restoration of the Jewish people to their own land; but these events may be brought about in a more circuitous way, and by means and instruments not thought of; yet, as to the issue of things, there may be no reason to doubt, namely, that the Mahometan power will soon perish from the earth, and God's ancient people emerge from their miseries; and however powerfully opposed, will recover their country, and rise to greatness. For as it is not from one particular event that our hope of the speedy restoration of the Jews is drawn, but from the combined direction of many, so it is not this or that particular circumstance, favourable or unfavourable, that can materially affect it.

new creation!—"The thoughts of God are not as our thoughts, nor are our ways as his ways; for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts*."

A perſuaſion, which the events of ten years have ſerved to make invincible, has ſunk deep into my mind, that an awful criſis is at hand, and that what we have ſeen is but the beginning of ſorrows; that the wonderful occurrences of the preſent moment, ſo little expected a few weeks ago, are pregnant with others ſtill more aſtoniſhing; and that, however unconſcious the principal actors in the great drama may be, of the parts which they are acting in the tragic accompliſhment of the awful decrees of heaven, yet they are fulfilling "the determinate counſel of God" in bringing about the execution of the judgments which he hath prepared. This is my apology, if an apology be thought neceſſary, for this publication of my thoughts. Others may think that ſuch diſcuſſions "ought to be diſcouraged;" and that, "from "the prophetical books, to which the extraordinary events now "paſſing on earth naturally turn the attention of every religious "mind, no expectation"—(as to the unfulfilled prophecies drawing to a ſpeedy completion)—"can reaſonably be drawn†." Every man (unleſs we have loſt all our liberties, and no one may ſpeak or write any thing but what favors the continuance of the preſent deſtructive meaſures) has a right, modeſtly, to declare his own opinion; and I freely confeſs, that mine is very oppoſite to the above; and that I think ſuch diſcuſſions ought to be encouraged and purſued, and that much, as to the general outline of things, may be learnt from the prophecies;—and even courtiers thought ſo a few years ago, when the ſubject made in their favor. I think the moſt attentive reſearch ought to be made, at this time of fearful expectation, eſpecially, into this part of ſacred writ, and that an alarm ought to be ſounded in every ear; that the neglect of our clergy, particularly, on this head, and the attempts which are made to excite prejudice againſt ſuch ſubjects, and thus divert the public attention from them, is one of the moſt fatal "ſigns of the times," and what operates to harden the nation in impenitence, and to give additional ſtrength to that dangerous infatuation which has ſeized the public mind; a blind and furious infatuation, that threatens us with ſpeedy ruin. If I err, either in the ſentiments which I entertain, or in the attempts which I make to draw the attention of my countrymen to theſe ſubjects, I am ſure my error is innocent, becauſe I am certain my enquiries are ſincere, and my motives and intentions pure. If reproached, I cannot bluſh—if perſecuted, I cannot be afraid. But a few words ſhall ſuffice for this concluſion. However defective the execution of what has been undertaken in the foregoing pages may be, the ſubject, moſt certainly, is of ſerious importance. That the prophecies, if we

* Iſai. lv. 8, 9. † Biſhop of Cheſter's late Charge, p. 18.

have formed right notions of them, look with a very unfavorable aſpect on the cauſe we are engaged in, is acknowledged. But, though we were to ſhut our eyes againſt them, this would not make our caſe the better; and it is poſſible that ſome good might be derived, would we come to the light, that our deeds might be reproved. The hope of this good, however diſtant and faint, is enough to induce every lover of mankind to venture much to do all he can to effect it.

But let us remember it does not follow, becauſe our cauſe may be bad, that, therefore, that of our enemy is altogether good. By no means. The crimes which have been committed are without a parallel, and cannot go unpuniſhed. All that the author wiſhes to impreſs upon the reader's mind is, that there is reaſon to conclude, both from prophecy, and the appearance of things, that God, in his myſterious providence, is employing the French (be they Deiſts or Atheiſts, or whatever they may) as inſtruments to ſcourge the nations for their ſins, and, particularly, to inflict his deciſive judgments on Antichriſtian and Mahometan oppreſſors: That on our part, as Chriſtians and Proteſtants, it would have been wiſe and right to have done every thing poſſible to have avoided becoming parties in the preſent horrible conflict; that we have committed a fatal error in linking ourſelves with thoſe whom our common religion has taught us to conſider as devoted to deſtruction, and that, therefore, no time ſhould be loſt in endeavouring to eſcape the danger we have brought ourſelves into; a danger which, however things might ſeem at firſt, or however they may now appear to ſome, becomes, in the opinion of many, more and more threatening at every ſtep we advance.

The ſituation into which our country is brought, is matter of deep regret. If the prophecies be not a fable, or the notions we have formed concerning them, altogether wrong, then there is reaſon to fear that the ſtrength which is derived from moſt of our alliances will prove our weakneſs, and be found only the ſtrength of a millſtone to ſink us in the deep, to be "found no more at all." If the time be come for the overthrow of "Babylon the great;"—for the extinction of the papal tyranny, and "making the whore deſolate, and ſtripping her naked;"—for bringing to his end "the king of the north, the deſolating Turk;"—and if the time be near when "God will have mercy upon Zion," and "command deliverance for Jacob;"—On what ground do we ſtand?—With whom are we allied?—For what do we ſhed our blood, and ſpend our treaſure?—On what is our confidence built, and by what art, as profeſſing chriſtians and proteſtants, do we nouriſh our hopes?—If God be effecting,—our buſineſs is not to queſtion the Almighty as to the inſtruments he uſes, or the way in which his infinite wiſdom ſees fit to bring about the fulfilment of the eternal purpoſes.—If God be effecting the things which all Chriſtians believe muſt ſome time take place—and nothing can look more like it; and they muſt be blind indeed who ſee *no* rea-

ſons for apprehenſion—into what great waters have our rowers brought us! How tremendous is our danger! By what means can we poſſibly diſengage ourſelves, and make our eſcape?

I am weary of politics, and, in ordinary caſes, above all things diſlike their mixture with the ſubjects of religion; but here it is impoſſible to ſeparate them, they are ſo originally, and neceſſarily, interwoven with the ſubject.

Others may felicitate themſelves with our flattering proſpects; but to me, the ſtern refuſal of the ſervants of the crown to enter into *any* negotiations, for the reſtoration of peace, with the preſent rulers of France, is a ſubject of the greateſt alarm. It makes the war a war of extermination, and the moſt fearful conſequences may be apprehended *. Our enemies have the faireſt occaſion they could wiſh for, for rekindling that flame with increaſing rage, which ſo lately inſpired them with a ſpirit of contrivance and reſolution, that brought almoſt all Europe to their feet. But a flame which wanted fuel to keep it alive, and we have furniſhed it. Surely this thing is from the Lord of hoſts, who hath a controverſy with our nation, and hath ſaid,—"Make the heart of this people fat, and make their ears heavy, and ſhut their eyes, leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert and be healed †."

And what conſolation is to be derived from the character and temper of the nation?—Vice abounds every where, and in all forms. A deterioration in our moral character, as a people, is too manifeſt. As we have increaſed in riches, we have increaſed in depravation of character. The rapid decline of religious principle is become ſo notorious, that it appears in all our habits and converſation, and gives a colouring to all our tranſactions. Infidelity ſpreads far and wide: Yea, even the monſter Atheiſm has emerged from his hiding-place, and ſtalks about in open day, ſpreading every where the moſt deadly poiſon, and planting, equally in the minds of philoſophers and mechanics, of princes and peaſants, the ſeeds of all ſorts of crimes, private and public. Every thing which holds ſociety together, and which ſecures the ſafety, good order, and happineſs of its members, ſeems faſt diſſolving. The miniſters of religion, too, are blowing the dying embers of that rancorous ſpirit of diviſion which, wherever it has prevailed, has produced ſuch fatal effects among Chriſtians, and ſo multiplied the enemies of religion; and this at a time when the union of all is ſo neceſſary to oppoſe the common foe. Add to all this, that general apathy which has ſeized all orders of men among us; that

* For ought that appears to the contrary, peace might have been reſtored to the world on terms much more advantageous to us and our allies, than what we lately thought of demanding. For ought that appears to the contrary, we might have dictated peace on our own terms.

† Iſa. vi. 10.

indifference to what is paſſing in the world; that unconcern (ſo that we can get money, and enjoy eaſe and pleaſure) even about the affairs of our own country, conſtitution and liberties; that perfect inſenſibility to the awful hand of God which is ſtretched out to puniſh the nations for their iniquities; that extravagant national pride and vain confidence in our own proweſs. What can all this indicate, but that we are precipitating faſt to that abyſs in which all other nations have been ſwallowed up, whoſe long proſperity had produced the ſame direful ſymptoms?—Look abroad. God's judgments are in the earth, but the inhabitants thereof have not learnt righteouſneſs*.—The awful ſcene moves forward, ſtep by ſtep, and quickens as it advances; but God is not acknowledged; his hand, which directs all, is not ſeen, and we feel nothing, unleſs rage againſt the inſtruments employed. Repentance is hid from our eyes.—"Alas for the day! for the day of the Lord is at hand, and as a deſtruction from the Almighty ſhall it come†!" At leaſt this may certainly be expected, unleſs a timely repentance, and a change of principles, meaſures, and manners, arreſt its courſe.

May the mercy of God be ſhewn to us in opening our eyes before it be too late, and in giving us a heart to ſeek him, "while he may be found!" In averting from our land the awful miſeries which infatuation is provoking, and in reſtoring to us the bleſſings of PEACE!

* Iſa. xxvi. 9. † Joel i. 15.

THE END.

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SIGNS OF THE TIMES,

In Three Parts, and an Appendix, in boards, 4s.

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PRINTED BY BYE AND LAW, ST. JOHN'S SQUARE, CLERKENWELL,